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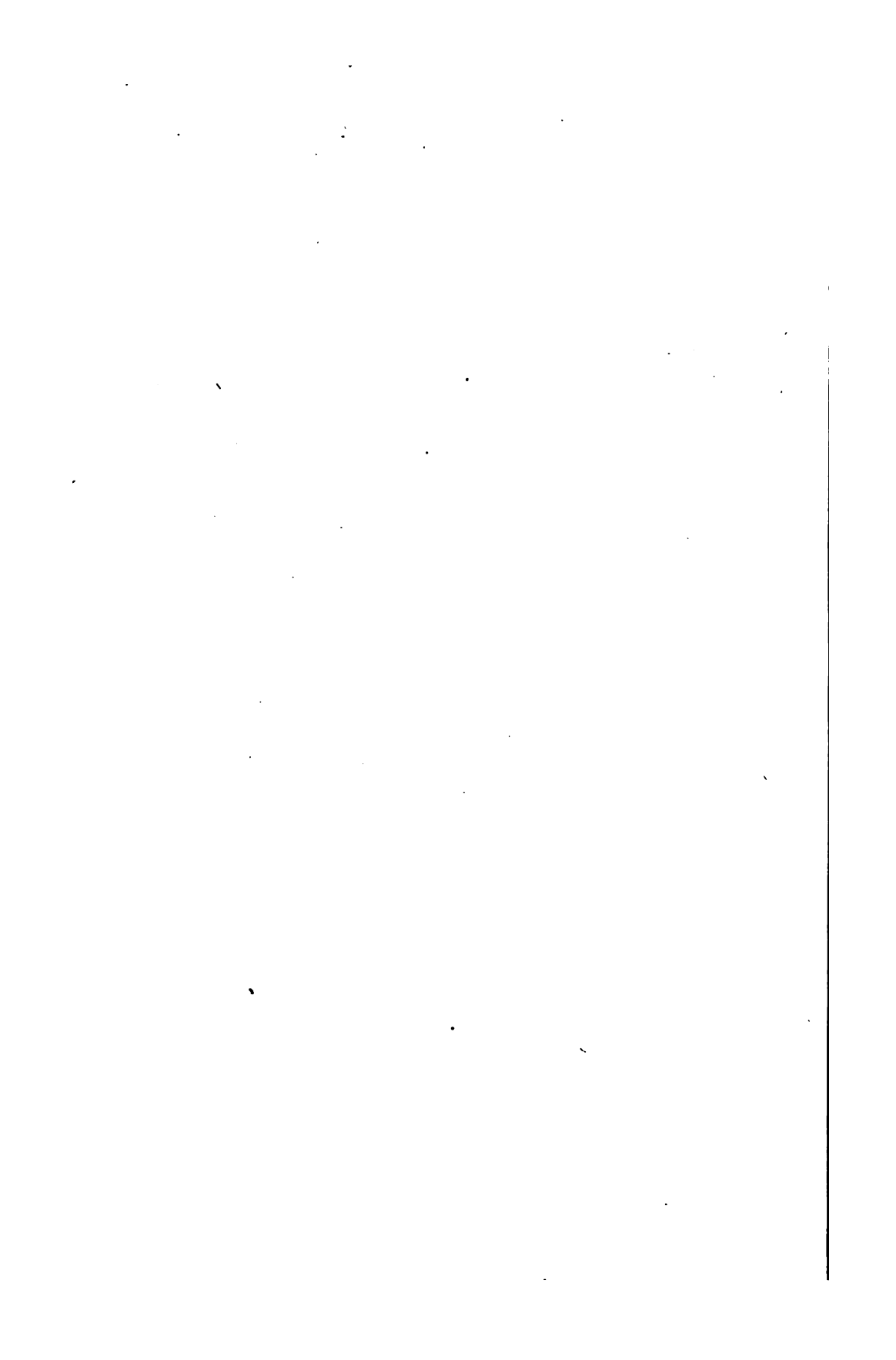
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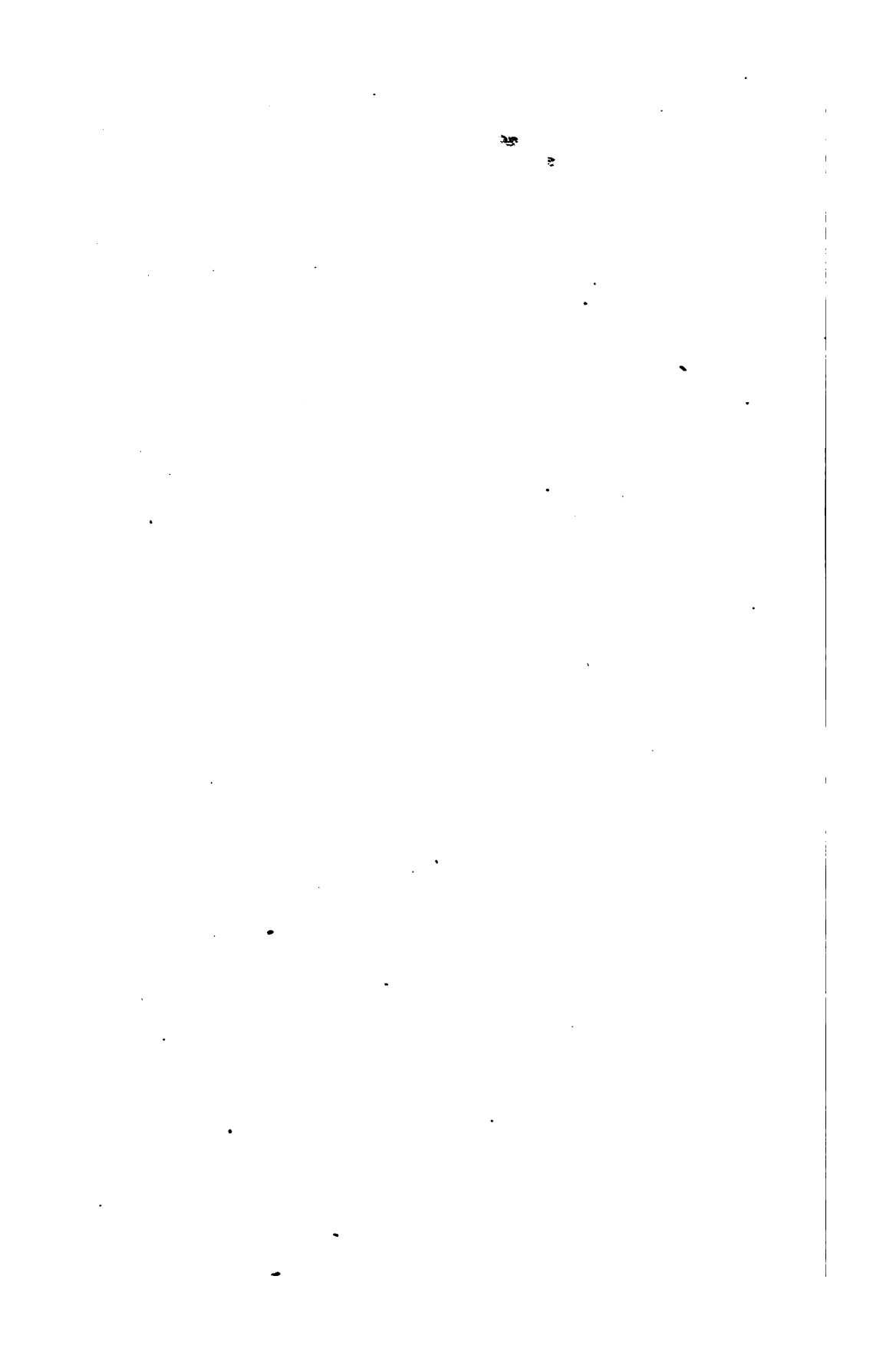




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S. H. 1829.
ANTIQUATED SCRUPULOSITY

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HENRY GALLY KNIGHT's, Esq.

"FOREIGN AND DOMESTIC VIEW

OF THE

CATHOLIC QUESTION."

BY

ABRAHAM BAGNELL, M. D.

"The cause of both parties shall come before the judges."

Exodus xxii 9.

LONDON:

**C. & J. RIVINGTON, 3, WATERLOO PLACE; AND 62, ST.
PAUL'S CHURCH-YARD.**

1829.

77 8.

This desultory medley has been compiled, from fragments, widely dispersed, and has been hurried through the Press, with a quickness, but too visible, in the defects of its arrangements. "The Foreign and Domestic View of the Catholic Question," had not been read by the compiler, till late in December. The first week of February, having been fixed for commencing a new Session of Parliament, rendered dispatch necessary, for the publication of this production, prior to that important crisis. If it can convey information on any Irish transactions, or contribute, in any way, to the advancement of truth, by exposure of errors, its own errors may be overlooked. If the matter be useful, the manner of its communication is unworthy of consideration.



TO HIS GRACE

THE DUKE OF NEWCASTLE.

May it please your Grace,

THE hope and desire of obtaining the serious attention of the public, to the important subject of the present pretensions, and efforts of Popery; the influence which that religion has on the moral conduct of society; the almost perfect conviction of the evil results, which must inevitably ensue, should the Catholics' demands be complied with; the strong suspicion that several persons are favourable to such a measure, only from their downright ignorance of what Popery really is; the modern promulgated opinion, too readily received, "*that all religions are equally good*;" the daily avowal made by several persons that they are fully persuaded, that Popish animosity, towards heretics, has of late years been considerably diminished; the incessant, and dangerous misrepresentations, both of active Jesuits themselves, and their devoted partisans, issuing from the press, in every shape; the occasional soothing declarations of cajoling orators, and the too oft repeated inflammatory harangues of bigotted demagogues; the vapid and stupid indifference, as to any religious consequences which could arise, were the Papists' claims granted, according to the opinions of modern philosophers; the *apparently candid* argument, that all the king's subjects, who pay the taxes, and contribute to the



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Lords. The public must again have it presented to their view.

“ Dissident. *Because, on general principles, I object to any concessions to Roman Catholics, either collectively or individually; and the bill violates the constitution, by enabling a Papist to hold high office, near the person of a Protestant king, and dispenses with those oaths, which Protestants are bound to take.*

“ *Because, The practical effect of dispensing with the oath of supremacy to Papists, must of necessity create a constitutional jealousy on the part of the Protestants, thereby generating feuds and animosities, most especially at the present time; when Papists avow their intentions, by language and acts so undisguised that they cannot be misunderstood.*

“ *Because, To separate the oaths of allegiance and supremacy, is to establish a most dangerous and alarming precedent, inasmuch as the union of Church and State, forms the basis of our constitutional greatness and excellence, — freedom and security. And lastly,*

“ *Because, At the very late period of the session, and at the early hour of five o'clock, before Peers arrived at the house, the present decision cannot be considered the sense of this house, many Peers being absent, and the house taken quite unawares.*

“ FOR THESE REASONS, AND HAVING THE WELFARE OF MY COUNTRY INDELIBLY AT HEART, I SOLEMNLY PROTEST AGAINST THIS BILL AND OTHER MEASURES OF A SIMILAR NATURE WHICH ARE IN A CONSTANT COURSE OF PROGRESSION.

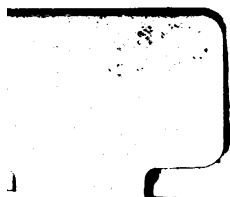
“NEWCASTLE.”

Does not this circumstance speak, trumpet-tongued, to the hearts of all staunch Catholics, and to the reflecting minds of all true Protestants?

By special favour, a *special act* was framed for this particular case of the present Duke of Norfolk!! Has



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his laudable exertions, but the editor of the Bristol Mercury has even dared to attach the epithet of "blasphemous" to one of the Duke's most serious appeals to the friends of genuine political and religious liberty. This letter was but warning Protestants against the delusive machinations of those pretended and insidious advocates, who try to conceal, under the words "*civil and religious liberty*," deep designs to promote Popery, to subjugate political freedom, and even to destroy liberty of conscience.

Has not the Vatican, aided by every energy of her "*experienced rowers*," THE JESUITS, and furthered by the influence of every Popish parish priest, and curate, or coadjutor, in the empire, declared open hostility against all biblicals? Does not such avowed hostility stab, vitally, at the very foundation of British liberty, and the Church Establishment of England? The Popes denounce the supporters of the English Constitution as heretics, thus, positively affirming in fact, what they in words as absolutely deny; to wit, by declaring that they in no way whatsoever, except SPIRITUALLY, interfere in the English Constitution. If they could destroy all heretics, a destruction which their prophet, Pastorini, had predicted would certainly take place in the year 1825, or shortly after; where then would be the supporters of the British Constitution? Can spiritual infliction be bestowed on the heretic, and yet his political existence be, at the same instant, exempt from any participation of the penalty? The subversion of the British Constitution, and not the salvation of British souls, is the object of Papal and Jesuitical consideration, and action!!

There appears evidently to be an actual pre-concerted compact, among all the partisans of Popery, to decry English liberality, and English civilization. Mr. Gally Knight asks, "*Is it not mortifying to be obliged to acknowledge that England is the most illiberal of civilized*

Countries ?” To point out this compact clearly, compare with this sentence of Mr. Knight’s, the following one, to be found in the published letters of Atticus, asserted by the editors to have been written by the late Lord Fitzwilliam, but certainly by a Jesuit, “ *Whoever has regarded England closely, and with an unprejudiced eye, will allow, that there is no country, where the civilization of the lower classes of society is so little advanced. Great Britain is far behind France, and particularly Italy.*” Where do foreign emigrants seek, and find such an asylum, as in old England, when compelled by tyranny and oppression, to fly from France, Italy, Spain, Portugal, and all the other States, which have lately exiled so many of their greatest patriots, and bravest defenders ? Facts positively contradict these statements of any such illiberality, or uncivilization of England, and most clearly evince that all these malignant misrepresentations, originate in one and the same source. The Cyclops alone could forge Jupiter’s thunderbolts, and the Jesuits have their anvils in incessant operation, to supply the Vatican with fulminating ammunition, of every possible description, and likewise with courageous men to use it. The Jesuits have avowed themselves to be “ *a courageous order, which, from the nature of its institutes, hold the first rank among the defenders of the altar !*” Should not every christian be also equally courageous, and use his best endeavours to defend the purity of *Christ’s Altar*, from all defilement ?

A publication, very opposite indeed to the scurrilous Bristol Mercury, which pronounced the Duke of Newcastle’s letter “ *blasphemous,*” the Evangelical Magazine for October last, has the following statement, “ That in some leases recently made by the Duke of Newcastle, a clause has been inserted, ‘ *That in none of the houses to be built, should be held prayer-meetings, or any conventicle, for the diffusion of sentiments, contrary to the doctrines*

of the Church of England.'” Is not this a courageous example of the defence, best adapted to promote the purity of the altar? Does such a clause, in any way, prohibit prayer-meetings, in conformity to the doctrines of Christ’s Church? If what in derision has been called the “*Law Church*,” be a church of Christ, “*the gates of Hell shall not prevail against it.*” Does not this salutary clause define, distinctly, as its principle, “*that no conventicle, for the diffusion of sentiments CONTRARY to the doctrines of the Church of England,*” should be held in any of the houses “*to be built*” on the duke’s estate? What man’s liberty of conscience can then be assailed by this clause? Was not the city of London itself, outraged most shamefully for a short period, by a meeting, held in Chancery Lane, under the denomination of “*The Christian Evidence Society*?” Had not that society even the audacity, publicly to request the Lord Mayor to preside at some of its meetings? Were not the feelings of certain respectable persons, who attended at some of these meetings, so shocked by the blasphemous doctrines broached by this misnamed “*Christian Evidence Society*,” as to cause its suppression by the constituted authorities? Is not the Rev. Robert Taylor, B. A. M. R. C. S. as he is styled, (who appeared to be the promoter, preacher, and secretary, of this society,) now suffering imprisonment, for the blasphemies of which he was legally convicted, as having uttered “*contrary to the doctrines of the Church of England*?” Is it not benevolent, right, and a christian duty, in the Duke of Newcastle, to prevent the introduction, wherever his influence extends, of any doctrines whatsoever, which are contrary to the Scriptures, and consequently contrary to the doctrines of the Church of England, which are founded on these Scriptures? If the Church of England have any other foundation, if it be really in schism, and heresy, it is then really separated from the Church of Christ, and its downfall cannot be too rapid. If, however,

immediately after that public restoration of their order, demonstrates, that their power had never ceased its operation. The order had taken special care against all such contingencies. It knew to what it must be exposed; it knew to what it would be liable; and it prepared accordingly. Its specious exterior, and its interior importance to the very existence of Popery, causes it, when necessary, to possess the whole weight, influence, and wealth of the Papal See, and all rich Papists, at its disposal. Its rigid discipline, and ultimate designs, are thus softened down into these most influential and expressive sentiments:—

“Masters must teach, and students must learn, ONLY TO ADVANCE THE GREATER GLORY OF GOD: this is the rule of superiors who command: the motive of subjects who obey: this alone is considered in the establishment of domestic discipline; in the formation of laws and rules: it is the bond which connects all: the spring which moves all. Every impulse given to the society, must proceed from this; this alone must accelerate or slacken its progress; for this alone it must be maintained. Every person in it, every thing in it, prayer and action, labour and rest, rules and exceptions, favours and refusals. In a word, every thing in the institute of Ignatius, has one motive, one end, one common motto: THE GREATER GLORY OF GOD. With this it commences, with this it ends!!” What an institute! Superstitions, corruptions, assassinations, massacres, inquisitions, persecutions, may be commanded, and must be obeyed, when the commander declares, and the subject must believe, *“that the end sanctifies the means.”* If Popery be for the greater Glory of God, it must be advanced by every possible means! The destruction of states, the destruction of princes, the destruction of populations, must be undertaken, promoted, and persevered in, till perfected.

If the Pope of Rome, and the experienced Rovers of the Vatican, can impress on their subjects, that all events,

however horrible in fact, and repugnant to Scripture, must tend to the greater Glory of God ; surely the destruction of an heretical state, and the massacre of a few millions of heretics, so far from being a crime, must be considered a glory, and acceptable to God. That Junto of Jesuits, who formed the pious prophecies, predicting the entire destruction of the locusts, in 1825, acted on this principle when they published, under the signature of Pastorini, the following sentiment : “ *What human oblation can be more grateful and glorious to the Divine Author of the Christian Religion, than the sacrifice of holy victims, slain for his sake ?*” Virtus, in Latin, signifies much more than virtue in English ; it means fortitude, bravery, force, strength, and courage. “ *Virtutum solidarum ac perfectarum,*” as before quoted, according to Jesuitical explanation, may be made to imply every sort of service whatsoever. The eulogists of that order write, “ *To men acting upon such a principle, no virtue could ever be foreign, because every virtue, in its turn, might be wanted to promote God’s greater glory !!*”

The sun in the firmament is not more plainly visible than is the aim of the Jesuits. Will Protestants shut their eyes against such papable motives, for the promoting of Popery ?

The prejudices of early education are most difficult of correction ; is not, then, that conduct most laudable, which opposes the building edifices, and supplying conventicles for the diffusion of any sentiments contrary to the doctrines of the Church of England ? Right and wrong are more than relative terms ; they are motives of conduct here, and are followed by eternal consequences hereafter. How necessary, how important is it, therefore, that right should be pointed out, and pursued, that wrong may be known, and avoided ? The Jesuits would persecute to destruction, and the Quietists would forbear even to their own destruction !! Both may be wrong, and “ *both parties are before the Judges.*”

When weak minds are devoted to piety, it has led some to mistake their own emotions for divine inspiration, and hence, monks, nuns, and Quakers, have erred, but on very different sides. The monk, in his cell, thinks he holds a communion with St. Dominic, the promoter of the Inquisition, Loyola, the founder of the Jesuits, or some such persecuting Saints. The nun, in her solitary retreat, feels her seclusion from society, and laments it. She meditates on futurity, and consoles herself for the loss of an earthly spouse, with the priestly-promised assurance of her "*heavenly spouse !!*" The Quaker is early taught to set more value on meekness, and forbearance, than on active social duties. Tranquillity of conduct, and inoffensive deportment, cause the errors of the Society of Friends, to be overlooked. The Friends are not of the same spirit, as the society of Jesus; and Quakerism is more injurious to the parties themselves, than dangerous to others. Correct in morals, mild and affable in manners, serious and apparently frank in conversation, benevolent to all, charitable, and generously so, when applied to, averse to litigation, and never engaged in quarrels, how can Quakers be regarded as meriting censure from any quarter? It is only because their practices are contrary to the doctrines of Christianity, and their customs are repugnant to the laws of the land!!

Their loyalty towards their sovereign, and their peaceable demeanour in the State, have procured for that sect, peculiar indulgences; which not being granted to others, have acquired for them, a consequence in society, and a consideration in that State, not warranted by any reciprocal services to either!! A Quaker's affirmation has been rendered equally valid, (except in cases of life and death,) with the oaths of others. What does the Quaker perform in return? Will he fight the battles of his country in war? Will he perform any of the necessary parochial duties in peace? Will he fill any of the

arduous offices required for the good of society? Will he pay some of those taxes enacted by the laws of the land, and which are paid by all the other subjects of the empire? Is it observance of the Holy Scriptures, is it obedience "*to the powers that be,*" to refuse to pay Tithes, and Church Rates? If the legislature, in its wisdom, appoint any certain day for a general thanks-giving, and by proclamation, direct a cessation from business during that day, will not the Quakers keep their shops open, or will they observe the other conditions of the order? The very Jews, who acknowledge no other laws than those of the Old Testament, will submit to the political enactments of the States, which afford them protection. The Jews do not suppose that their promised Messiah has yet arrived; they are conscientiously Deists, but even the Jews will pay their fellow subjects the compliment, and the State the customary ceremony, of shutting their shops on Christmas Day, and Good Friday. Not so the Quakers. On these days, the Friends pursue every usual avocation, and demonstrate a decided disrespect for the opinions and customs of those, whom, in daily intercourse, they address with the appellation of "*Friend.*"

Forms of dress become consequential when they are made the distinguishing marks of entire communities; the Quakers, like the Jews, wear their hats in their meeting-houses, making thereby a strong distinction between themselves, and all who profess a ceremonial reverence on entering any place of Christian Worship. The proudest Pharisee is not more particular, or vain of his phylactery, than is the prim Quaker, of the formality of his attire. "*Natura omnibus eadem,*" "*Nature is the same in all mankind.*" The foppery of fashion, and the vanity of pomp, affect equally the minds of the Quaker in his plain garb, and that of the exquisite dandy, who submits to torture, to render himself an object of particular notoriety, and ridicule. The rouged belle, dressed

in all the gaudy colours of a well-arranged toilette, does not study more to set off her charms, than does the pretty Quakeress, to render her beauty conspicuous. The Quakeress certainly shows the greatest judgment in the transaction; as she fixes the gazer's eye on herself, while the fine dress of the fine lady, shares in the admiration of the beholder. The Quakeress thinks with the Poet: "*Beauty needs not the foreign aid of ornament, but is, when unadorned, adorned the most.*" That curious developer of characters, that critical examiner of fashions, that discriminative observer of manners, who has written a system, called politeness, that witty Lord Chesterfield, whom the celebrated Dr. Sam. Johnson has recorded as a wit among lords, and as a lord among wits, has explained the "*Simplex Munditiis*" of old Horace, (an exquisite judge of human nature,) under the most expressive designation of "a handsome Quakeress neatly dressed."

These uncalled-for observations on Quakers may be censured by some of the Friends, and be condemned as trite, and frivolous by others. One apology shall be made to each of these, and to the public. The matter is not so trivial, nor so frivolous as some may suppose it. The eternal welfare of many are engaged in it. She, who gave the writer birth, was a Quakeress; and to convince the Papists of his impartiality, as to personal distinctions, he has spun out this digression, to endeavour to convince the reader, that it is the truths of the Christian Religion, rather than any crimination of any particular worship, which are his object. He has Quaker connections, though his parent, like the Hindoo, lost her caste, by committing the crime of matrimony with a Christian, out of the pale of her persuasion, and with one, whom the Pope of Rome had stigmatised as an heretic.

But the "*Schoolmaster*," we are told, is abroad, and both parties are now "*before the judges.*" The insigni-

ficant individual who presumes to animadvert on so respectable, and so respected a body, as the Quakers of Great Britain and Ireland, ought to be furnished with good proofs, that all his allegations are well grounded!! If that allegation can be demonstrated, and if that be only a christian principle, which has actuated his mind, will not these motives plead an excuse both for the manner, and the matter? Eleven peers of the realm shall bear witness on this serious occasion; for among these lords' protests, will be found these expressions.

"Secondly. *Because we look upon the Quakers, who reject the two sacraments of Christ, and are, as far as they so do, unworthy the name of Christians, to be, on that account, unworthy of receiving such distinguishing marks of favour.*" It was a bill for removing Quakers' difficulties, and which bill did pass, though it met more opposers than these protesting peers.

"Fourthly. *Because we look upon it as highly reasonable, that in a kingdom where the Nobles, the Clergy, and the Commons are obliged to swear fealty to the Crown, and even the Sovereign himself takes an oath at his coronation; a particular sect of men, who refuse to serve in the State, as civil officers, or soldiers, should be entirely released from that obligation.*"

The concluding sentence of the eighth protest on that occasion, is so very applicable to the present day, and bears so particularly on the case of the present Hereditary Earl Marshal of England, as well as so generally on Popery, and its present strong advocacy, in the British Parliament, by persons who are, and have been deluded by a persuasion and assurance, that Popery has altered in its character, though not in its tenets, (a most absurd and actually incompatible assumption,) that it demands the most particular attention.

The transactions of the present period, are by all parties considered as of the utmost importance, and every

sincere Christian, who has genuine religion in his heart, must feel deeply interested. Every person, of whatever profession, or particular worship he may happen to be of, must be anxious that reason should be allowed its full latitude of discussion, and reflection. How far preferable is calm consideration, and serious reflection, to inconsiderate controversy, and dogmatic obstinacy? The Jews, the Turks, those religionists who pretend a regard to the Scripture, and yet deny the divinity of Christ, are all equally interested in the eternal salvation of their own souls. Ought they not to be equally interested in the means? To point out those means, dispassionately, but distinctly, can there be any thing better, or so conclusive, as the Book of God? It is absolutely inconsistent with sense, it is contrary to reason, to profess any regard for the Bible, and pursue plans and modes of worship, not sanctioned, but also positively prohibited by the Bible. To teach doctrines, and promulgate principles repugnant to the Bible, and, finally, by conduct to prove a perfect denial of the very essence, design, and direct behests of the Bible, must be absolutely wrong!! It is only this disregard of the Bible, which prevents the Israelites from becoming Christians!! The single book of Isaiah, or the prophecies of Ezekiel, and every other prophet, if they would but read them with minds open to conviction, would convert them, because they all have predicted what their own historians, their fallen temple, and their present dispersion, most evidently prove to others the fulfilment of. The Jews do not pay due regard to those books of prophecy, at first peculiarly entrusted to themselves only, which they have the wisdom to acknowledge to be the inspirations of God, and yet demonstrate their own folly, by not following the precepts of these divine inspirations.

The Turks are not Christians, only because they know not the Bible. The Koran has been imposed on them, instead of it. They are only to be pitied, and not con-

demned. They have been taught to believe that their own Alcoran is the only book of divine inspiration ; and they are rigid observers of its commands. Their ignorance of the Bible, must plead their excuse. But what excuse can be pleaded, for men possessing the Bible, and gifted with reason, who will shut their eyes to its contents, and pay its commands but partial obedience ? What apology, even on earth, can be made for men who presume to set up their own judgments in opposition to the directions of God ? What future expectations must await men, who dare to add, and take away from the precepts of God, exactly whatsoever their own foolish fancies suggest to their weak imaginations ? Those who possess the Bible, and deny the divinity of Christ ; who add to, and take away from the Scriptures ; or who promulgate principles contrary thereto, and claim powers in heaven ; who have invented and still keep up the idea of an imaginary purgatory, controllable according to the will of Popes, and priests ; and whose entire conduct is dissonant to the directions of that Bible, will and must draw down on themselves, the awful denunciations of that Bible. The governors of States have their duties allotted to them by the Bible, and the subjects of States are ordered "*to obey the powers that be,*" by the Bible. On these principles, the above recited protests in the journals of the House of Lords were made, and also the following very interesting inference ; "*Whereas our firm persuasion is, that as no man should be persecuted for his opinions, so neither should any man who is known to avow principles destructive of Christianity, however useful he may otherwise be to the State, be encouraged by a law made purposely in his favour, to continue in these principles.*" On principles precisely similar to these protests, is it not an act of political suicide, to give men power in a Protestant State, who avow principles destructive to that State ? How many Popish priests, and demagogues have

publicly in print, averred that the Church established in the State, must not only be assailed, but "*that it must fall?*" Let the pro-popery advocates, in both houses of parliament, be asked the question, and let every advocate there, for Catholic Emancipation, be obliged to deny, that he has ever heard of any such avowal, on the part of the Papists!!! If he cannot in truth make this denial, is he acting honestly to his country, to his confiding constituents, or consistently to the commands of the Bible, in advocating power for Papists in the legislature of the British Empire?

One of the protests declares "*The Nobles, the Clergy, and the Commons, are obliged to swear fealty to the crown, and even the Sovereign himself takes an oath at his coronation.*" However modified that oath may be, by any form of words, its direct spirit, (as impressing the Sovereign's conscience, and as it is recorded in heaven, God being a called on witness at the ceremony,) may be compressed into two simple principles, fidelity to the cause of God, and fealty to the State, over which he is to preside. Sophistry may endeavour to persuade by insidious logic, that oaths are not binding, but, "*according to expediency,*" and when of a reciprocal character, they may be mutually dissolved. The Jesuits support this doctrine, and Popes, and priests, pretend likewise to the power of absolving both sovereigns, and subjects, equally from all, or any sworn obligation.

The man who believes that there is a God, and who swears by that God, by so swearing, binds himself to God, to perform the promise to which he has sworn. What then can change the nature of an oath? Who then can dare absolve an oath? Who, that regards the judgment of God, will venture to break his promise to his God? Pitiful, indeed, must be the unhappy state of that person, who, from any motive, can swerve from an oath; and pitiless are the wretched men, who can for

paltry expediency, or any other motive, break an oath. How can Popish priests persuade poor creatures, to damn themselves by breaking an oath ; by reason of their official, delusive, and vain promise, of an absolution in heaven, from a just God, whose thoughts are not as our thoughts ? What will Popish priests, at the awful hereafter, have to answer for ?!!! What will Jesuits be responsible for ?

Their founder has been supposed to be Ignatius Loyola : no such thing is the fact. That man was a rough intrepid soldier, who, after a lapse of years, was raised into the order of Popish sainthood, by the Pope's plenitude of power. The Popish interest in South America, required a rough, unfeeling, and intrepid chief, in that newly discovered hemisphere, of which, as a matter of course, Rome claimed the supremacy. The deepest and most designing political intriguers of that day, were some Papal divines. The order of Jesuits was framed for political purposes, and the most hazardous exploits. Religious missions concealed their ultimate designs. This order chose the tried, rough, and unfeeling soldier, Loyola, as their general : they knew the man. He was not their founder ; but these political intriguers found him the fittest tool *for their purposes* at that moment. What are the Jesuits at this moment ? Have they departed one jot from their original designs ? Have they not, on every emergency, demonstrated the same principles, the same practices, the same perseverance, the same roughness, the same intrepidity, as raised their first general, Loyola, a debauched character, to be a saint ? Every year, every day, since the formation of this dreadful order, every possible device, has been adopted, which ingenuity could invent, or Satan himself propose, for the support, for the promotion, for the permanency, for the security of his chosen ministers.

What is Catholic Emancipation ? It is, in reality, no-

thing, but one of the instruments of the general arsenal of the Jesuitical magazine. Were the sixty-nine peers of the realm, who convened themselves recently to form, and express their united sentiments of Catholic Emancipation, aware of what they had assembled for, or what they had undertaken? Had these sixty-nine peers forgotten that the Emancipation, the most necessary for the Romanists, was an Emancipation from their own ecclesiastical slavery? Did any one of these sixty-nine peers, at that memorable assemblage, recollect, or produce, that scriptural and spiritual authority, that certain means of Emancipation, described in a single sentence, which is to be found in the eighth chapter of St. John, and the thirty-second verse, "*And ye shall know the truth, and the truth shall make you free.*" When these sixty-nine peers assembled on such an important occasion, though their deliberations could not have had any executive result, ought they not to have taken into their most serious considerations, the basis on which Roman Catholicism rests, and the instruments which it uses for the performance of its designs? Which of those peers had the precaution to remind his compeers, that in part vi. Déclaration: Institut: tom. 1, page 408, of the Jesuits' institutions it is said: "*Let our obedience be always most perfect, as well in the execution, as in our own will, and judgment, performing all that is commanded, with the greatest alacrity, spiritual joy, and perseverance; persuading ourselves, that all is right, which is commanded.*" Before this quotation be concluded, let every reader both of old almanacks, and of veritable history, compare past events with this perfect obedience of the Jesuits, and their bounden judgment, that whatever is to them commanded to be performed, they must persuade themselves, with spiritual joy, that it is right.

It was at one time decreed in the Parliament of Paris, "*that the Jesuits, professed, as well as those not professed,*

should be as enemies of the crown, and public tranquillity."

Why so? Because a young Jesuit, not yet professed, John Chastel, in perfect persuasion that all which is commanded, is right, "*with the greatest alacrity and spiritual joy,*" stabbed king Henry the Fourth of France, in the mouth, with a knife, which was aimed at his throat. Father Guigard, who had commanded this right action, was only hanged for his share in this wicked affair, but his credulous and submissive tool, was torn to pieces by four wild horses, dragging him in different directions.

Having thus pointed out the active performance of this dreadful part of one of the regulations of the Jesuits, it will not be amiss to point out the conclusion of that quotation; both to these sixty-nine peers, and also to the public. The concluding words are, "*denying and rejecting, by a kind of blind obedience, any private judgment or opinion of our own to the contrary.*" The judgments of the bishops of France concerning the doctrines, the government, the conduct, and the usefulness of the Jesuits had been subsequently asked, and required. To the third successor of the assassinated Henry IV. Louis XIII. these Gallican bishops, (sworn first to observe obedience to the decrees of the Council of Trent,) thus assured their most gracious Sovereign; "*It is evident this institution is calculated both for the good of religion, and the advantage of the State.*" What State? What State could Jesuits afford advantage to, but the State of Rome? Those who signed the reply to that royal requisition, must have had some such mental reservation. Christopher, arch-bishop of Paris, did not, however, sign this avowed declaration. He wrote a letter to the king, and pleaded his reason for not signing it in these words: "*I am very sensible that, in point of virtue and learning, there is no bishop in the nation to whom I ought not to give precedence; and, in this view, would willingly have subscribed after all my brother bishops: but there is a regard due to*

the dignity of the see, to which your majesty has graciously been pleased to call me, and I must not take a step that may interfere with those prerogatives, which, after the example of your august predecessors, you think it your duty to maintain." What that interference with his majesty's prerogative may have been, this arch-bishop has not explained. But he, and all who did subscribe to that declaration, knew right well that another article of the institution of the order of the Jesuits is, "*That they are to abandon themselves to the disposition of their superior, as if they were a dead body!!*" With what subtilty did these Gallican prelates evade making the obvious comments which such questions and such articles demanded? They wrote to their sovereign, "*Those expressions cannot give offence to any but such as are strangers to the language of the ascetic writers; and who are not able to form an idea of any perfection or christian accomplishment that doth not suit with their own state and condition.*"

Where, and at what time, did Chastel make his murderous attempt on Henry IV.? In his palace, when he was surrounded both by his courtiers, and his guards. — What hope of escape could Chastel have possibly formed? Did he not "*abandon himself, as if he were a dead body, to the disposition of this superior,*" Father Guigard? What is the doctrine taught this very day in every Jesuitical seminary? Obedience, implicit obedience, instant obedience, blind obedience!!

Is it for the advantage of the British Nation, to pay annually nine thousands pounds to the College of Maynooth, for the young Jesuits there, who are not only taught blind obedience, but also bound to believe what Father De La Hogue, the professor of theology, and the head of that Jesuit College teaches, and has published. There is in his class book for the use of that seminary, in page 304, de Ecclesia Christi, "*Ecclesia*

suam retinet jurisdictionem in omnes, Apostatas, Hereticos, et Schismaticos, quanquam ad illud corpus, non jam pertineant." It is the State of England, it is the Sovereign of England, it is the Protestant population of England, that actually stand in need of emancipation from Romish bondage. This theologian professor, this instructor of youth, this superior, to whom all obedience must be paid, believes, teaches, asserts, and publishes, to the entire British Empire, and all Roman Catholic States, "THE CHURCH, (meaning thereby the Church of Rome only, which has pronounced, and denounced, every other as heretical,) RETAINS ITS JURISDICTION OVER ALL APOSTATES, HERETICS, AND SCHISMATICS, ALTHOUGH THEY MAY NOT BELONG TO THAT BODY." Is it not thus demonstrated that Father De la Hogue can command all his students, to any thing whatsoever? Is it not a fact, undeniable, although not actually to be proved by direct evidence, that a Pope's bull, promulgated at Rome, would, in every Papist's mind in the empire of Great Britain and Ireland, have more weight than the Magna Charta of the realm, or any legislative enactment whatever of the united Parliament? What, but this jurisdiction of the Church of Rome, has rendered it necessary for the conscience of the Hereditary Earl Marshal of England to have a special act, framed to pacify his scruples?

The great Edmund Burke had his education perfected at St. Omers. He was a member of the House of Commons; he was a member of the Cabinet: Was he not instructed in the same principles at St. Omers, that Father De la Hogue had been instructed in, at some other Jesuits' seminary, if not at the very same? Mr. Edmund Burke's father and his only son were both professed Papists. The observations of Horace may be what the professors of Popery declare of their religion, "*applicable to all times.*" Horace seldom errs in his opinions. He says,

"*Ætas parentum, peior avis, talit*
Nos nequiores, mox daturos
Progeniem vitiosiore."

"The times of our fathers, worse than those of our grandfathers, have produced us, still more flagitious, who are about to produce an offspring still more wicked than ourselves." Rumour has said that Mr. Burke and his son were on the worst terms, not because his son was a Papist, but because he would not be an hypocrite, and pretend to be a Protestant.

Had Mr. Burke himself been a Protestant, from conviction, how would he have had his *only son* educated? Was Mr. Burke himself sworn to blind obedience, to his superiors at St. Omers? Was he a member of the Society of the Clerks of Jesus? His talents were of the superlative degree, and would have entitled him to admission, and, perhaps promotion, even in the order of Jesuits.

The king of England must not live so totally secluded from his Protestant people, that he may not hear their voice, as well as the demands of his Popish subjects. "*Salus regis, salus populi, salus regni,*" "the safety of the king, the safety of the people, the safety of the realm," are strong motives for rousing his Majesty to attentive regard, to remote consequences, as well as to immediate contingencies. Among his Majesty's subjects are many men to be found, of abilities equal to Mr. Edmund Burke, as good scholars, and of as clear intellect. The spirit of the Jesuits, since the formation of their order, has never been depressed, even when the order itself had been suppressed. The Jesuits could supply several men similar to Mr. Burke, and, deny it who may, could procure any of their proteges exalted situations in any state in Europe; or either of the Americas. Whatever personal influence can procure, whatever money can purchase, whatever stratagem can effect, Jesuitry can most certain-

ly perform. Designing men must not lead astray the good sense of the multitude. Histories, valuable and veritable histories, of past events of importance while acting, and of real consequence to posterity, must not be regarded as old Almanacks; nor must those honest men, who have the purity of the christian religion; and the safety of their country at heart; be held up to censure, by such designing declaimers, under the designation of recorders of old Almanacks. Who revoked the edict of Nantz? The Almanacks may tell us the dates, they will tell us the reigning monarch who revoked it, but will the Almanacks inform us that it was the Jesuit, La Chaise, acting by the direction of his general, who was the cause of the monarch's perjury, in the revocation of that edict? Will any Almanack inform the multitude, that the same influence, which made Pere La Chaise the confessor of the perjured Louis XIV. has still the power of making other Jesuits the fathers' confessors of all the Catholic crowned heads of Europe? Will an Almanack inform us that the same Jesuit, who hears perhaps the confession of a king, or a queen, can either personally hear, or be made acquainted with (by some other Jesuit) the confessions of a waiting-maid, or a serving-man, when his policy, and stratagems, may require a knowledge of their confessions? Public councils can be influenced by private agents, who have no admission into legislative assemblies; and the acts of Louis XIV. in public, were directed by the Jesuit, La Chaise, ruling in privacy the weak mind of that prince, by the single power of auricular confession. The Jesuit, O'Leary, in our own day, confessed the countess of Harrington, and also her female attendant. Could not O'Leary raise, through the channel of female persuasion, Lord Harrington, at that moment commander in chief in Ireland, to be influenced considerably in matters, the remote consequences of which were not discernible to the commander in chief? Could not the Jesuit, O'Leary, procure, through the countess of Harrington's

influence, for one of his own nephews, or any other person, devoted to Popery internally, though perhaps professing Protestantism externally, such a place of trust, as if betrayed, might be injurious to the state? Tedious as may be this digression, can it be said to be irrelevant, or unnecessary, when a Papist has been elected as member of the house of commons, and when the king, lords, and commons have executed a peculiar act, to gratify the feelings of an individual Papist, because he was a peer? The king, lords, and commons, must be reminded, and the Protestants of the British Empire must be forewarned, if not already acquainted with it, that a single Jesuit, not possessing a guinea, and who, according to the institutes of his order, can neither accept place, nor emoluments, has yet the power of directing the wealth of individuals, the wealth even of States, by the very influence of the motto of his order, "*ad majoram Dei gloriam*;" "*For the greater Glory of God*," whispered into the ear of a potentate, by his confessor, or deeply impressed on the imagination of a queen.

The *commands of the Church*, urged by some stern disciple, and brother of the order of Loyola, (not indeed following either the principles or the regulations of Jesus,) must produce considerable effect. The wealth of Austria, France, Spain, Portugal, Italy, and the Americas, can, by Jesuitical influences, be made subservient to the election of Papist members of Parliament, for any portion of the British Empire. Should Papists be rendered legally returnable for such legislative situations, many an Edmund Burke, would then spring up, and shew themselves like that finished orator, who, to suit the action to the word, when speaking on the horrors of the French Revolution, seized the attention of the house, by the sudden production of his dagger. Many an Edmund Burke, as to abilities, does Ireland now possess, and, if admissible into Parliament, if they be staunch Papists, and as submissive to Mother Church, as was the Grand Monarch Louis

XIV. will they not, like him, obey their fathers' confessors? If these fathers be equally true to the institutes of the order of Jesuits, as was Father La Chaise, who in France caused the revocation of all the privileges granted to the Protestants by Parliamentary edicts; or as Father Malagrida, in Portugal, (who, "*for the greater glory of God,*" laid the plot for the assassination of the King of Portugal, but cunningly caused the Duke D' Aveiros to undertake its execution) will not then all the talents, of all the Papists in the British Empire, be under the control of such men, as Father Guigard, Father La Chaise, Father Malagrida, Father O' Leary, or that Father De La Hogue, who now instructs his disciples, that jurisdiction, over apostates, (as Protestants of every denomination must be considered by Papists,) is still held by the See of Rome, although Protestants do not belong to that see? This deduction is clear, and this declaration must be made so loud as to reach the royal ear, through every opposing impediment. The farce of present expediency may be followed by an afterpiece of a most tragic, and bloody character. The overture is already commenced, the curtain will soon rise, the actors have rehearsed their parts, and the piece must proceed. The Papist, Mr. O'Connell, who has been elected to serve as member of Parliament, for the county of Clare, in Ireland, has declared, that to revive any one of the penal acts, which have been abrogated, or to enact any new one, "*would be to cry, 'Havoc, and let slip the dogs of war.'*"

If Mr. O'Connell be allowed to sit in Parliament, will he not be virtually a representative of the entire people of the Empire, as much as of his immediate constituents? Can he, or any such elected member, by that liberty of speech, privileged to be used in that assembly, be prevented from uttering, with modified expressions, sentiments similar to those made use of by the Popish

demagogues at the different Catholic Associations, where they have harangued, or from those written addresses to their "dear countrymen," published with their names? The times are portentous: such innovations in the British Constitution must alarm every Protestant, who knows the history of his country, who has heard of the cruelties of the Popish Rebellions, or who has ever been informed of the intrigues of the Jesuits, for the destruction of every other Church, but that now governed by the Pope of Rome. Silence, or delay, at the present crisis, would be unpardonable, and every man is called on to express his sentiments, on a subject in which his religious liberty, and his civil freedom, are so vitally involved. His Majesty must hear, and his Majesty's ministers must attend, to the heretofore unobtrusive, small, but penetrative voice of the Protestant people, as well as to the clamorous acclamations, of the Papists.

The rational appeal of the Protestants, however few in number, should be listened to, with as much attention, as the shouts, and simultaneous vociferation, of exaggerated Popish millions. Reliance on the integrity of the Constitution has kept Protestants tranquil, but not rendered them supine. The subversion of the Reformed Church is the aim of the Papists, which they strive to achieve by deep designs, covered over with the deceptive names, of liberality, regard for civil rights, and freedom of conscience. Their altars have been altered from places of religious adoration, to sites of turbulent commotion. Where God ought to be worshipped, and where scripture has desired, that honour to the king should be inculcated, have not the priests yielded to the demagogue; and have not secret treasons been hatched? What are the natural results? What do we see? What may we not expect?

The Prime Minister of England has written to a Popish prelate in Ireland; and that Popish prelate has published

that letter verbatim, because it was not an auricular confession. Had the Premier made such a communication on his knees, at a confessional, this prelate would not have dared to divulge it. But seriously, the Duke of Wellington's letter to the most Rev. Dr. Curtis, has become a sort of public document, for the continent to consider, and for the subjects of Great Britain to ponder on. This letter declares that the Duke is "*sincerely anxious to witness the settlement of the Catholic Question.*" But what follows? This letter makes his Grace to say, "*I confess I see no prospect of such a settlement.*" This confession of the Duke of Wellington will almost bear one out in affirming that this subject ought never to have been even a matter of question. When Lord Liverpool broached the doctrine of "*Expediency*," I then wrote a letter to the Duke of Wellington. It was respectful; it mentioned that I had not written, but only epitomised, a voluminous work; important to the community, interesting to the State, and advancing the cause of true religion, by the display of Popery, from an authority not to be doubted. The abridgment is still unpublished; it has lost nothing of its importance, and may yet appear, in a better dressed style, as it will probably be revised, improved, and enlarged, by a Protestant divine. I begged the Duke of Wellington's permission to dedicate it to him, and also his protection of it. His grace treated me as a beggar, and did not deign me any reply. Though not a Scotchman, "*Nemo me impune lacessit*," and as a true-born Englishman, I claim the privilege, and will fearlessly exert the birth-right of every subject of the British Empire, of publicly declaring my sentiments, where my religion, my country, and my loyalty, are interested.

The settlement which the Duke of Wellington cannot now see, may be brought about, and his grace may, and I hope will, live "*to witness it.*" Had the Popish prelate, to whom his Grace had written, rather "*en amitie*," than

diplomatically, any regard for his own reputation, or proper consideration for the station of the Duke of Wellington, he never could have published it. His Grace made an absolute blunder, merely from inadvertency, in the conclusion of that familiar note. It only shewed that the Duke is more of a swordsman, than a penman, and brings to recollection a speech of Henry IV. of France, who said of Sully, and Montmorency, "*With my chancellor, who cannot speak Latin; and my constable, who cannot write his own name legibly, I fear not to contend with any potentate whomsoever.*" The Duke of Wellington is universally allowed to be a soldier. Camps are not schools for diplomatic precision, nor are covert ways in the field, places to learn how to counteract the intrigues of Jesuits. Their ways are entirely too covert, to be traversed by any Duke; nor can their fortifications be battered, or breached, by any military manœuvre, or be destroyed by any Grace, but by the grace of God. The Duke of Wellington may live to witness the settlement of the Catholic Question. The Pope supports the Catholic Claims; the Jesuits uphold the Pope's authority, the Popish Hierarchy, instructed by Jesuits, teach their flocks, the lessons which themselves had learned, and have sworn likewise to inculcate, as far as they can, *whatsoever they have written on their body.* This is a fearful power for the Duke to contend with. But the Duke is a soldier. He is not easily to be intimidated, and in the last lines of his letter to the most Rev. Dr. Curtis, his Grace has said, "*I should not despair of seeing a satisfactory remedy.*" "*Nil desperandum,*" "nothing is to be despaired of," is a soldier's motto, and the Duke is a downright soldier. He never won a battle; his stratagems of war were never successful; the bravery of his troops never gained him a victory; his enemies however never triumphed over him!! Was he ever wounded in action? Was he ever absent

from the post of honour? Did he, or poor Nelson, ever, for a moment, think of concealing either their persons, or the insignia of their glories, from the eyes, or attacks of the foes, to whom they were opposed? Where did his troops ever miss their leader, when Wellington was in the field, at Waterloo? Was not Buonaparte's lofty stand a very visible object, but so remote from cannon shot, as to be unassailable by that powerful arm of warfare, the best served artillery? Did not the Marquis of Anglesea leave a leg in the field of battle, from his gallantly leading a corps d'elite of tried soldiers, to try them, *plus ultra*, still farther, and strive to reach that usurper's high and Haman-like constructed scaffold? In what hollow square of his army, had not Wellington been seen, in the glorious day of Waterloo? Could human ubiquity have been more displayed, than it was by the Duke of Wellington, both at Waterloo, and every other action, in which he had been engaged? Let the Duke of Wellington recollect who saved his life in dangers? Let him declare who preserved his body from wounds? Let him announce who rendered his stratagems of war successful? Let him testify to whom he, and his troops, have been indebted for all their glory?

After his Grace has given a grateful, serious consideration and reflection to all these matters, let him, now that he is at the summit of human promotion, humbly ask, and sedulously petition for the continuation and guidance of that supreme power, which has hitherto so manifestly directed and protected him. The Duke has now more potent enemies to encounter, than ever engaged him in the field. Let him remember his soldier's motto; "*Nil desperandum.*" Artillery, cavalry, infantry, impregnable fortifications, and the strongest natural positions, are infinitely inferior to the invincible force which the Duke may now bring into action. His enemy is Popery: her forces are the Jesuits. Truth is the object of the warfare,

and purity of religion, is to be the termination of the contest. His Grace can have but one ally, the same God who heretofore assisted him!! His Grace needs but one *matériel*, in the present contest, the Bible!! Against that Bible, the Popish cannonade has commenced. The Jesuits have long since sounded the charge, the shifts of expediency must be abandoned; the straight forward plan must be pursued, and the battle must be fought!! On which side victory will incline, no doubt can exist. The Popish demagogue cries, "*Havoc! and let slip the dogs of war.*" The Christian hero cries, "*Peace, and good will to men.*"

The warfare must conclude in a Catholic Salvo, or universal *feu-de-jûi*, for all mankind. It is for the Papist, more than for the Protestant, that the war must be advantageous. Protestant victory will, to the Papist, be indeed the greatest of all triumphs!! Instead of the Pope's standard, instead of the green flag of Erin, or any other national colours; let all mankind range themselves under one banner;—the banner of the gospel. When that banner waves triumphant, then the sword will be converted into a plough-share, and every man will praise God, under his own vine, and fig-tree. Protracted as already is this address, it will be for the interest of the Papists, to have it still continued: that excuse will be sufficient. Papists' reason must be open to conviction, and the scriptural direction must be pursued for their benefit. "*Precept must be upon precept, line upon line, here a little, and there a little.*" The Papists must be convinced that the Duke of Newcastle is neither a partisan nor a bigot. It must also be proved to them, that it is for their eternal welfare, the Duke's love for his neighbour, and his duty to God, which guides his worldly conduct. Two suns do not shine in the same firmament, neither can two religions, so directly contrary as Popery and Protestantism, shine with equal parity. It is the truth of genuine religion,

which should be the search, the aim, and object, of every true believer. Fiery zeal, implacable resentment, and persecuting spirit, are bigotry. Genuine Christianity has none of these. Jesuitry abounds with them. The Jesuits' constant cry of *Heretics*, while it evinces their rooted prejudices, shews the object of their hatred.

To the rigid Papist, to the speculative Sectarian, and to the luke-warm Protestant, it is necessary to point out the national prosperity, the popular happiness of the realm, and the different degrees of estimation in which the British Empire flourished at home, and was regarded abroad, under the reigns of Protestant, and Popish princes.

In the reign of Henry VIII. the reformation may be said to have first commenced legally. The character of the nation was, at that period, of a mixed description at home, but it was respected abroad. Edward VI.'s reign was purely protestant, but of too short a duration, to assign to it any other character than that which the nation held toward the close of the reign of Henry VIII. The ensuing reign was called bloody at home, and weak abroad. Mary was a Papist and a bigot. Her short reign was succeeded by one of a remarkable duration. Providence saved queen Elizabeth from many deadly machinations at home; her days were called golden; and, abroad, her name was respected, and her deeds were marked with glory. She defeated the attempts of Spain against her own territories, and, under Providence, rescued Holland from Spanish slavery, and the Popish inquisition.

Never have the ways of Providence been more visible in any State in Christendom, than in England, during the dynasty of the Stuarts. James VI. of Scotland, and I. of England, son of Mary, the every way unfortunate queen of Scotland, was said to have invoked the curse of heaven on himself, and his posterity, if he were to forgive one of his favourites, who was then charged with murder. The murder was proved; and the murderer was forgiven. Prince Henry, the king's eldest son, was said to have

been poisoned. His eldest daughter, the queen of Bohemia, suffered great vicissitudes, and privations. King James himself was not only said to have been poisoned; but that he was not ignorant of the poison having been prepared for prince Henry.* King Charles I. married a Papist: he bound himself, to suffer his offspring to be educated by their mother, till they should arrive at the age of eleven, and also, that they should not have any Protestant nurse; as if a nurse's milk could convey heresy in its nutriment. The empire, during his reign, was torn with civil-war, and the unhappy invocation of his father, fell heavy on his head, which was cut off on a scaffold.

Oliver Cromwell usurped the kingdom: Providence made him an instrument to save a Protestant people, and

* The reigns of queen Elizabeth and her successor, king James I. form a strong contrast. In France the following expressive epigram was constantly to be heard. Rapin tells us:

"Tandis qu' Elisabeth fut roi,
L' Anglois fut d' Espagne l' effroy.
Maintenant devise, et caquette,
Regi par la reine Jaquette."

The learned Leti, in his life of Elizabeth, has compressed this sentiment, in elegant Latin, into two lines:

"Rex fuit Elizabeth, sed nunc regina Jacobus:
Error Naturæ, sic in utroque fuit."

"Elizabeth was a king, but James is now a queen:

Thus has Nature erred in the formation of each."

It was in the mind, of the Italian Leti, that the error was, and not in Providence. Should king James's weaknesses, follies, and crimes, be imputed to God? James was to be a beacon, not a pattern, for majesty!!

Poets must be born such, for poetry is a flight, to which but few can attain, though many aspire towards it. We shall not soar beyond the humblest effort, to try and put the French Epigram into English Rhyme.

King Elizabeth made the Spaniard feel
The force, and sharpness, of Old England's steel:
Queen James prated, and in lady-terms spoke;
England blush'd, Spain laugh'd, this king was a joke.

under this usurper, the kingdom acquired respect abroad. Oliver, with only the name of Protector, held England up, as high as any Monarchical State in Europe. To king Charles II. were restored the kingdoms. He was a concealed Papist; he was the pensioned tool of France; he was said, and probably with great truth, to have been poisoned. King James II. an avowed Papist, after attempting to destroy the British Constitution, abdicated the throne; and the Stuart Dynasty terminated in the Cardinal of York, who lived in Rome, receiving an annual private donative, during his life, from good king George III.

Subjects should obey kings, and kings should obey God. Where these respective obediences are resisted, or omitted, the parties suffer, and we see the crimes of princes occasionally visited on their subjects, by divine permission, as if to awaken repentance in the prince.

A heathen poet has made the same observation; "*diluvium reges, plectuntur Achivi.*" "The kings become crazed, the Greeks are punished." Henry the IV. of France had been a Protestant, few princes had fought so many battles, and no king had been so often engaged hand to hand as Henry the IV. In every sense of the word, he was a gallant prince. But he, from the ill grounded principle of "*expediency*," apostatised from the true faith, and became externally a Papist.* (Some

* Though the Pope did not give his enemies that assistance which he had promised them, yet he gave the king more trouble, than the rest of the league. Henri resolved to destroy the Pope, and Popery, altogether. To enable him to do so, it was absolutely necessary that he should be in full, and quiet possession of France. To baffle the Pope's projects against him, he has acknowledged, and to take away all cause of war, from the members of the league, he suddenly, and unexpectedly, forsook Protestantism, and entered into the Church of Rome. This finess did not succeed with him: when his project was nearly ripe for execution, the Pope put a stop to it. He pierced the monarch's heart, by his instrument Ravillac.

weak minds feel hurt at the word Papist being applied to them, conceiving it to be personally reproachful: there were absolute edicts in France, commanding that they should be so called, as a meritorious term, [to distinguish them, from the abhorred Hugonot, and to save themselves, from public insult, and persecution.) Henri knew the Jesuits well; he banished them from France, to all appearance. He found their intrigues irresistible, their treacheries innumerable, and their secrecy impenetrable. His sense of personal danger, and his knowledge of their intended vengeance, forced him again to act from *expediency*, against the conviction of his judgment. He recalled the Jesuits. He panegyricized them by public documents. He selected one of them, Father Cotton, for his confessor, whom the Dutchman, Beman, describes in these words: "*But the credit into which that pernicious society wound themselves at court, so soon as they had set their feet in it, the king's erroneous complacency for Cotton, the Jesuit, of whom he made choice for his confessor, his toleration of the frauds, attempts, and treacheries, of that villain, who, as if he had been assured of being secure from punishment, never gave himself the trouble to conceal them: his weakness, in entrusting the education of the Dauphin to his care, and which obliged him to bequeath his heart, to that society, for an ornament to the Church DE LA FLECHE.*" This Cotton, called a villain, brought up the Dauphin, afterwards Louis XIII. to be the veriest tool of the Jesuits. Henri saw his error. He had determined to destroy Popery. He mistook the means. He amassed money in abundance, which he kept in the Bastille; and accumulated the *materiel* for war to an extent, that his relative situation with other powers did not require, so that his motive was clearly conjectured, though he hoped to have concealed it. He never confessed it to the Jesuit, Cotton. He kept the secret locked up in his own heart, and there, "*for the greater glory of God,*" the order of the

Jesuits sent Ravillac, to search for it, with a long double-edged knife. He opened the precious casket, and soon obtained for the Church of *La Fleche*, its bequeathed treasure.

Let the rational foresight of future events; let the predictions of Scripture, and the principles of true Christianity, make us, in our day, more wise than was Henri Quatre. Let us not amass treasures, but expend, *to the utmost*, the treasures of the Gospel. Popery must be destroyed. Papists must have their minds first enlightened, and conviction will necessarily follow. No Bastille need guard the materiel. No Bastille can limit its power. The Bible will convert the Papists. The Bible will destroy Popery. The Jesuits cannonade it, *à la distance*; they fear to approach it; they endeavour to mask it; but they will neither venture themselves, nor, if possible, allow their dupes to scrutinize *its heart*. The Church De la Fleche, and other Churches, may have such a treasure on their altars, it has been bequeathed to all churches, and to all congregations, and all ought to profit by that bountiful bequest. The Duke of Newcastle has conceived the matter in the best point of view. He knows that the purity of religion is, and should be, the grand object of the State, as it is the great source of happiness. Christianity draws by kindness, and never compels by force. Rectitude must be steadily pursued, and fallacy as steadily opposed. Popery must be destroyed, or reformed, by the word of God, and not by the sword of man. In order to which, let every Duke follow the path pointed out by the Duke of Newcastle; and, in a steady attack on Popery, let every true Protestant, (like the Pope's bulls, "*per urbem, orbemque*;" "through the city, and the whole world,") unite, and follow the commands of the Bible!!

To have framed so prolonged an address, without making an attempt to praise his Grace for any of those qualities, over which he has a control, may, in the opinion of those, who know not how to distinguish true

nobility, be considered disrespectful. By such omission, I meant towards his Grace, the most profound respect. Cicero has declared: "*Vera gloria radices agit, et propagatur; ficta omnia celeriter tanquam flosculi decedant; nec simulatum potest esse quidquam diuturnum.*" "True glory strikes deep its roots, and is propagated; all false appearances quickly drop off, like falling leaves, nor can any thing that is feigned, be permanent." However long his Grace may live, the deeds of this Duke of Newcastle will survive him. Their roots are deeply fixed; they will produce perpetual scions, and, according to Cicero's assertion, being truly glorious, really benevolent, and not the affectation of a moment, must remain an everlasting benefit to society.

I now beg leave to subscribe myself, with every possible respect,

Your Grace's most humble,

and most obedient Servant,

ABRAHAM BAGNELL.

Bristol, Feb. 4, 1829.

ANTIQUATED SCRUPULOSITY

CONTRASTED WITH

MODERN LIBERALITY.

MR. HENRY GALLY KNIGHT'S "*Foreign and Domestic View of the Catholic Question*," having been quoted, and portions of it publicly read, both in the House of Lords, and House of Commons, has drawn on it much consideration. It contains charges against England, which are not warranted in reality, and every true Briton is bound to defend the character of his country, as well as its soil, from every hostile attack.

Mr. Knight, when he draws a comparison between England, and other countries, does not hesitate to pronounce her, "*illiberal*," in a superlative degree. Such a misstatement deserves correction, and if that single sentiment be unjust, it should have prevented his book from being produced before an assembled parliament. When so great a personage as the Prime Minister of the State, made the subject of Mr. Knight's book, which he, at the moment, is said to have held in his hand, a sort of preamble to his own speech, was it not to be expected that it contained arguments, which ought to convey conviction to general understandings? This very circumstance of itself, when related by the reporters, and published in the prints, must cause a sensation through this empire, and be regarded by foreign states, almost as an unequivocal proof, that, at least, the substance of that book, met the Duke of Wellington's approbation.

Does a book, which calls England illiberal, and France

liberal, not merit British reprehension? Should not a book, which endeavours to draw comparisons, and direct men's judgments, by contrasts, give not only impartial statements, but correct, and incontrovertible outlines? Does Mr. Knight's, "*Foreign and Domestic View*," of a partial question, warrant his pronouncing that England, "*is outstripped in the race of justice*," by other countries? Has revolutionary France so soon faded from men's recollections, that her modern philosophical "*liberality*," should be preferred to *solid English Liberty*. The very word, liberality, according to the present acceptation of it, would destroy the foundation of society. Did not this modern liberal France dare to deliberate on the very existence of the Deity? When liberal France actually decreed that there was a God, did not the entire nation apparently deny it, by adopting an infidel "*Decade*," instead of the commanded *sabbath* of that God? How has Germany prostituted the words, "*liberality of sentiment*?" A metaphysical mode of free-thinking, has opened fountains of infidelity, which have overflowed that land almost to a deluge. French fraternity, German infidelity, and modern liberality, have spread, like a torrent, through the world. The devastating principles they have produced, require the construction of resisting dams, to break their force; and reason has shown this means of resistance, by a restriction of genuine freedom to its legitimate, and natural boundaries. The destructive torrent has been stopped, but some little leakages of these bad, and bitter waters, are still oozing out, and are recommended by sophists, as fructifying irrigations, fit for every soil, under the deceitful titles of, "*modern liberality*," and "*march of intellect*." How has this march of intellect mended manners, or increased morality? To it may be applied, what Cicero said against Verres, "*Non plus audes, aut sapis, sed minus pudet*." "It does not give more courage, it does not give more wisdom, but it gives less modesty." The "*march of intellect*" makes

ignorance conceive itself to be deeply instructed, by barely a few superficial recitations from books; and these are called lectures; "*modern liberality*," by the perusal of some discussions on religious controversies, is supposed, by the unreflecting, to contain a positive confirmation, that every religion, not inconsistent with morality, are all equally good!! Even the Scriptures themselves have been quoted by free-thinkers; and modern liberals, by the selection of some detached expressions, have framed arguments for infidelity itself.

The essential differences in the tenets of different religions, all of them however professing Christianity, are not known to every person. "*The Schoolmaster is abroad*," and any personage of consequence, by publicly declaring, inconsiderately, that all religions are equally good, and the votaries of them equally entitled to all the rights and privileges of citizenship, stamps a character of obsolete barbarism, and a bigotry of the fifteenth century, on those who presume to dissent from, or deny such equality. The Predestinarians, the Unitarians, the Calvinists, the Papists, the Israelites, the believing Christians, the worshippers of the sun, and those who suppose creation itself, to have been fortuitous, or a matter of mere chance, and that existence terminates in annihilation, are all these equally good in principle? Can the moral conduct of the respective votaries of these opinions, as citizens, be equally correct? If it be a folly to argue on such an absurdity, is it not a christian duty, to point out clearly, and as truly as possible, those distinctions in religions, which give some a superiority over others. Every human being is deeply concerned, each for himself, in it, as the means of eternal salvation. To excite our mutual exertions in the labour of love, towards each other, Holy Writ holds out even a reward, by telling us, "*Blessed are they who turn many to righteousness; they shall shine like the stars in the firmament.*" To tell

a Romanist that his religion has been corrupted, would be useless, unless the corruptions introduced, be pointed out.

If the fiery zeal of bigotry can be quenched by scriptural instruction, which says, "*Let every man be swift to hear, slow to speak, slow to wrath, for the wrath of man worketh not the righteousness of God;*" if, by the plain statement of a few facts, the foundation of pure religion can be brought into view; if, thereby, a heap of superstitious absurdities can be exposed, and if pernicious errors can be corrected, is it not every man's duty, to assist that neighbour, whom he is commanded to love as himself? Holy Scripture dictates the correction of error in these words, "*Brethren! if any of you do err from the truth, and one convert him, let him know, that he, which converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins.*"

If a right education can be proved, by an experience of centuries, to have the most decided advantages over some new-fangled modes, often deceptively offered, tried, and constantly rejected, from repeated disappointments, should not such demonstrative proofs be gladly received? If pretended systems for accelerating the rapidity of the "*March of Intellect,*" and forcing to an injurious weakness, any uncommon natural precocity of genius, is it not the duty of experience to recommend both caution, and precaution, how such plans, not systems, but deceptive theories, be adopted? What said old Lilly, who was himself most brilliantly enlightened, by the accumulated knowledge of the best masters, from the days of Priscian, to his own day?

"Non lingua celere nimis aut laudēbere tarda,
Est virtus medium, quod tenuisse juvat."

"Not those, who are too quick, should be praised, nor the too slow condemned. There is a virtuous medium, which it is right to pursue."

To make this little compilation useful to the rising generation, and serviceable to general education, as well as

to religious or political economy, it shall obtrude to public inspection, a passage from the preface of a grammar, published at Oxford, so far back as the year 1709. “*Although the very great importance of having the rudiments of grammar well laid, in order to all future progress in learning, is a thing manifest in itself, and acknowledged by all sober men, (those empirics, who have pretended to a compendious art of teaching without rule or method, having been abundantly confuted, by their shameful misadventures,) yet the particular conduct of grammatical institutions has, in all times, been variously discoursed, and no less diversely pursued. In the Reign of King Henry VIII. when Philology had, in a manner, the whole vogue of reputation, a public uniform way of instruction was, upon great advice by authority, prescribed.*”

After pointing out the advantages of uniformity in rules, and the disadvantages of a legal imposition, as to method, this preface says, “*Grammar is the Sacrist that bears the key of knowledge, by whom alone admittance can be had into the temple of the muses, and treasures of art; even whatever can enrich the mind, and raise it from the level of a barbarian, and an idiot, to the dignity of an intelligent. But the Sacrist is a severe mistress, who being once contemned, will certainly revenge the injury, it being evident that no person who ever yet despised grammar, who had not his faults returned upon him, and escaped in very remarkable instances, to be exposed thereby, and rendered despicable. Grammar, as she is a mistress, is also a coy one, and hardly admits any courtship but of the youthful votary. There are, indeed, many, who, by great industry, have redeemed the want of early instruction.*” What is here said of Grammar is not only applicable to those who boast too much of the rapid march of intellect; but it affords also a spiritual lesson. If we do not, early in life, get a right knowledge of pure religion, our advance in Christianity will be irregular, and our acquisition but in-

different. We should not defer our study of it till the latter period of our days. If eternal salvation be of any consequence to us, we should pursue its means regularly, under the best guide, *God's own grammar*, and study it from our very youth. If the most numerous class in society can be benefitted, by having their spare hours occupied in intellectual acquisitions, instead of a rapid and transient glance at some experiments, more amusing and entertaining, than actually useful to them; let those who undertake this mode of instruction, conclude each lecture, with the words of the wisest man, "*With all thy getting, get understanding.*"

If the educated Papist can be once prevailed on to break through the shackles imposed on his mind, by a priest, before he had acquired sense or understanding, let him have some of the errors of his church pointed out to him, in familiar or political productions, the reading of which has not been forbidden, under these penalties, which his church has told him, and his priest has threatened him with, the same, as though he had committed, *even mortal sin*.

If the heedless Protestant be so ignorant, as to suppose all religions "*equally good*," because he may have read it in some of the reported speeches of members in our Parliament, let him ask himself, is tolerance, and intolerance, equally good? let him turn to true history, and read there, the horrible effects produced by a religious fanaticism; and then ask himself, is there no difference between the cruelest persecutions, and the spirit of christian meekness, and brotherly love? If the Scripture-reading Dissenter from the Established Anglican Church, have separated himself from it, because he may have seen some of its pastors downright wicked, and others negligent, or supine, let him ask himself, whether the leaders among Prayer-Meetings, are not occasionally detected in hypocrisy, and guilt? The different Dissent-

ers have more to be answerable for, than any other class of the christian community !! The Dissenter is pious: he reads the Scriptures so constantly, as to be able to quote them correctly, on all occasions. With all his getting, has he gotten understanding? Has he learned to throw off *spiritual pride*, when the pomps and vanities of dress are reprehended? When an exterior of sobriety of conduct, and strict morality are observed, does he not sometimes fall into the snares of a suppositious, self-righteousness? Has he so little attended to the commands of Scripture, as to take on himself *the commission of the Priesthood*, without the imposition of the hands of those who have an ordination from the descendants of the Apostles?

There is a most essential difference between confessing our sins "*one to another*," between "*converting the sinner from the error of his way*," and assuming the sacred office and duties of the Priesthood. None but the High Priest dared to enter into the Holy of Holies, none but the Levites were permitted to officiate in the Temple. The Papists have a regular ordination; more likely from St. Paul, than St. Peter, of whose being at Rome, at any period, there are many doubts, and no actual proofs. St. Paul was there; he was even a Roman citizen; and both claimed and obtained, its privileges, by his appeal to Cæsar.

Those who separate themselves from any regularly Established Church, have much to answer for: they not only take great responsibility on themselves by that act, but they cast a strong censure, not on the pastors, but on the Church, from which they have departed. Would there have been a Popish congregation in England, Ireland, or Scotland, this day, if regular Protestant Church discipline had been religiously observed? The present Church of Rome is a regular Church, from the days of the Apostles, but it has so departed from its primitive purity, as to have totally lost *the very spirit of Christianity*!! The Greek, and the Anglican Churches, have

also fallen into some injurious alterations, in discipline, but not into such errors in doctrine, as has the Romish Church. Probably the purest Church now in existence, is one which has been generally supposed to be, but a Sectarian congregation!! It possesses that christian meekness, so perfectly, which our Saviour recommends, that it does not resent reproaches, nor even take vengeance for the severest injuries: "*when it is reviled, it revileth not again.*" No Church has suffered severer persecution; no Church has been more active in missions, according to its means, for the extension of Christ's Kingdom; no Church retains the ancient form of ordination more strictly; nor has Popery ever persecuted any Church more vigorously. The Jews have not had such evil treatment from the Papacy, as have had these pristine Christians. But they, like the Israelites, have survived the slaughter, relying on that prediction and promises of the prophet Jeremiah, who, by Israel, meant all future generations. "*Israel is a scattered sheep, the lions have driven him away. Behold I will punish the King of Babylon, and his land, as I have punished the King of Assyria; and I will bring Israel again to his habitation, and he shall feed on Carmel and Bashan, and his soul shall be satisfied on mount Ephraim, and Gilead. In those days, in that time, saith the Lord, the iniquity of Israel shall be sought for, and there shall be none, and the sins of Judah, and they shall not be found, for I will pardon them whom I reserve.*" Isaiah has also very pointedly informed us of God's wrath upon his chosen people, on account of their sins, and also of our punishment for our cruelties towards them, because we have no right to punish populations, for their religious principles. "Vengeance is mine, saith the Lord."

Actual crimes, every state has a right to punish, for the preservation of society, which would shortly be in confusion, without penal restrictions; but for religious

opinions, when not injurious to morality, the parties are accountable only to their God. Isaiah writes, "*I was wroth with my people, I have polluted my inheritance, and given them into thy hand: thou didst shew them no mercy, upon the ancient hast thou very heavily laid thy yoke.*" How truly have the predictions of the prophets been fulfilled, and how certainly ought we to expect the completion of those which are still to come? No people whatsoever have had such severe chastisement as the chosen people of God!! The sufferings of the primitive Christians were cruel in the extreme, but they were neither so extensive nor so perpetuated. At the present day, the Israelites suffer but little persecution from any Christian power, and their dispersion depends now entirely on their own obstinacy, in not regarding both the letter and the spirit of the Scriptures. They have preserved these for the service of the Gentiles, and neglected the right use of them among themselves. It is to their own obstinacy and blindness, and to those false traditions, which before ruined them, that they owe their present state of degradation in every country. But the days predicted for their again "*feeding on Carmel and Bashan,*" are drawing nigh. Christendom has witnessed in them, the veracity of the Scriptures, and the purposes of their dispersion being now nearly completed, their punishments will cease, and God's wrath to his inheritance will no longer continue. Their eyes will be opened, and they will be restored, through the intercession of Him, whom an interested priesthood were permitted to crucify, to atone for man's sins, and to shew the heinous effects of disobedience to the commands of God.

Paul sent Titus to plant churches in Bohemia, as we find in the fourth chapter of the second Epistle of Timothy, where he said, "*Titus had departed to Dalmatia,*" of which both Bohemia and Moravia were considered parts. But from thence, as from Asia, the candlesticks had been

removed, and the Bohemians, in the eighth century, were perfect idolaters, and totally ignorant of the Gospel of Christ. In the year 894, Borovius, the chief of the Bohemians, visiting Swato Plaus, king of Moravia, was converted, and he, and thirty Palatines, were, by the providence of God, baptized by Methudius, bishop of Moravia. He also persuaded Borovius's wife, Ludomella, to cast aside her idol Rosina, which till then she had worshipped. Ludomella was subsequently strangled for being a Christian.

This original Apostolical Church of Moravia, still exists, but destitute of any possessive patrimony, or certain establishment. It never had been what is called protestant, because it never was any way connected with, or dependent on, the Church of Rome, or any other Church. It however has partaken a full measure of the persecutions, which the bishop of Rome, in the plenitude of his power, has showered down, and still continues to inflict, on all congregations who deny his supremacy.

One of the greatest enemies of this Moravian Church, in the present day, has been, a person who assumed the rank of Apostolic Vicar from the Pope, over the midland counties of England. In the same page where this Italian bishop of Castabala, the late Dr. Milner, (117, the end of religious controversy, part 2.) writes, "*There is a Moravian Missionary Society, which appears more active than any other, particularly at the Cape, and at Greenland, and Surinam.*" This same Popish prelate knew right well that the principle of the Moravians compel them to receive all injuries, without revenging them, and all slanders, without retorting them, or even noticing them. This Dr. Milner, without any cause, but his own wish to degrade the Moravian Church, which has so beautifully exhibited the contrast between Moravian meekness, and Romish persecution, has put a base, insidious, and Jesuitical question in these words: "*How indignant*

would a Churchman feel, if I were to charge him with the impiety, and obscenity of Zinzerdoff, and his Moravians? What a sentence! What an author to undertake to put an end to all religious controversies!

This most voluminous writer has published an expensive work, on the Antiquities of Winchester; in which he has introduced as false statements, and as pernicious principles against our Protestant Constitution, as malignity could contrive. To shew the people of the British empire what reliance is to be placed on the veracity of Popish priests, when they undertake, or are ordered to write histories of either states, or particular transactions, it will not be irrelevant to point out, that "*Lingard's Antiquities of the Anglo-Saxon Church*," has been compiled precisely for the same purpose as the "*Antiquities of Winchester*." If it were a truth that our religion, as now established, originated in the sixth century, when the monk, St. Austin, or Augustin, was sent over by Gregory the Great, it would give the Church of Rome a decided superiority, as to precedence, over the Anglican Church. These Jesuitical deceptions continue but for a season, and verify the Jesuits' motto, "*ad majorem Dei gloriam*;" "to the greater glory of God."

A much more respectable history than Lingard's, informs us, that when Augustin, the Abbot of St. Andreo, of Rome, was sent over to convert the heathen Saxons, he found a purer Christianity established in Britain, than he had seen practised at Rome. Rapin relates that the Abbot of Bangor was appointed to hold a conference with the Abbot of Andreo, who then claimed, for the first time, the submission of these ancient British divines to the Bishop of Rome; and likewise wanted to establish the Pope's jurisdiction over their original church: that is, the Church of Christ, planted in Britain, either by St. Paul himself, or some Evangelist, delegated for the purpose, by that Apostle. At this conference of these

two Abbots, which was held at Bangor, Dinotus said to Austin, or Augustin, who was not then a saint, "*We know no obedience due to him whom you call Pope, but the obedience of love and charity, as good christians, and children of God. That, under God, we are governed by the Bishop of Caerleon, who is authorized to take care of us, and the affairs of our Churches.*" To this plain, true, and candid exposition, the Italian monk replied, "*Since you refuse peace from your brethren, you shall have war from your enemies. And since you will not join with us in preaching the word of eternal life to your neighbours, you shall receive death from their hands.*"

History confirms how truly this revengeful Italian had his threat carried into execution: and likewise that twelve hundred of these ancient British divines, were put to death at the instigation of this wicked missionary, not of the Gospel, not of Christ, but of that man who then pretended, and still pretends, to be Christ's Vicar on earth! Why is not this occurrence recorded in Lingard's History? Milner's works every where abound with similar omissions, where the recital of the real facts would entirely alter the very nature of that inventive author's narrations.

To shew what dependence is to be placed on the writings of Jesuits, let the readers recollect the actual horrors of that dreadful massacre, which, in 1641, almost exterminated the Protestants in Ireland, and let these readers also observe, particularly, how the Jeuit, Father D'Orleans, contradicts even his own assertion, by proving, that what he first calls an accident, he acknowledges to have been *a conspiracy*. The Jesuit, D'Orleans, had received the directions of his order, to write, and, no doubt, to shade over the revolutions and convulsions, which had taken place in different states. How has he performed that duty, with respect to the rebellion in Ireland in 1641, which broke out simultaneously at *the same hour, on the same day*, in every part of the kingdom?

This Jesuit states that AN ACCIDENT, altogether unforeseen, great in itself, and of extraordinary consequence, was one main point of this libel (entitled, a Strong Remonstrance to the House of Commons) and added much to its bitterness. *The Irish Catholics, oppressed by the English Protestants, laid hold of the opportunity of their confusion to shake off the yoke, and having CONSPIRED against them with wonderful secrecy, after slaughtering a great number of them, had almost made themselves masters of the Island.*" Yet this was an accident altogether unforeseen, forsooth!! It was an accidental conspiracy hatched in Rome, and conducted to its very moment of execution, by the *Matchless Popish Priesthood* of that day!! How can Papists possibly be made acquainted with the truths of real history, or the dangers of their false religion, when they limit their historical researches to popish historians only, and are content to receive their priests' invented traditions, instead of the inspired writings of God? The very first, and principal error among the Papists is, their calling and thinking themselves *Catholics*, and all other denominations of Christians, heretics!! Papists are not *Catholics*, nor can any *real Christians* be *heretics*.

Though this little book is intended as a political disquisition, yet, to make it useful to all mankind generally, and to the "rapid marchers in intellect," in particular, it is necessary to lay down some certain first principles. These rapid marchers take only a superficial glance of things, and swallow whatever may be offered to their view, without examination. Variety is their object, and a superficial recital, is to serve in place of solid instruction. Rich ores are not to be found on the surface, and the mine must be digged deep to obtain the precious metals.

There can be no subject so important to mankind as religion, and there is no subject so universally agreed

on, to be banished from general conversation. What are the consequences? Differences in opinion, disputations in conversations, and sometimes strong personal animosities ensue. All these might be avoided, by attending to first principles, for though there may be an endless variety of worships, there can be but one pure, genuine, godly, and Christian Religion. The old law, when promulgated, was plainly declared to be the forerunner of that new law, which was to be our governing principle, from the moment of the arrival of the Messiah.

That Messiah, according to divine prediction, has been manifested in human form. He has laid down the regulations of true religion, and every departure from these regulations, is a departure from truth, from Christ, and from religion. Whoever, or whatever, can promote a knowledge of these three things, should never be banished from societies, from private conversations, or political publications. Sound polity, and good government, depend on religion; and where pure religion is not the foundation of a government, however long it may be permitted to exist, perhaps, as an example, yet it must finally fall; and thus shew to all mankind its real weakness. Where now is the mighty Babylon? Where soon will be the modern Babylon? As Papists are proved not to be Catholics, (which word only signifies Universalists,) Is it not a charitable duty to instruct them in other truths, and shew them the actual absurdities into which all false religions fall?

To expose general errors, is right, and useful; to detect individual hypocrisy, is painful; but is it wrong, when detected, to publish it? Certainly not. How is mankind generally to be protected, if individual delinquency be not punished? Whoever is guilty of crime, must bear its punishment. When hypocrisy puts on the livery of religion, its garb must be torn off. Some there are, who boast they would convert themselves "*into Pillars of*

Brass," to support the cause, which they espouse. — There can be no impropriety in such intention, if the cause be a fair one: if it be a false one, should not that *brazen pillar* be cast down? J. K. L. has used this metaphor, and, with himself, his cause must be submitted to the crucible. If both be pure, the metal will only be refined by the analysis: if not, the alloy will be ascertained, and the dross rejected. The person who has written so strongly, and so extensively, under the signature of these three sequent letters of the alphabet, is supposed to be a Popish prelate, probably, a Jesuit. Be he what he may, as he has figured in the arena of public exhibition, he must abide the censure of public judgment. He does not conceal to what party he belongs. He writes: "*We are the people; the inheritance is ours.*" And again, "*The enemies of the Establishment will receive a daily increase, I have very little doubt.*" He also says: "*I know the nature of persecution, and shudder at the thought of its being revived in this country, against any set of men, and more especially against the Clergy of the Established Church.*" And yet this very man, who shudders at the very thought of the REVIVAL OF PERSECUTION, addresses the arch-bishop of Dublin, personally, and writes to him; "*It must be impossible for you not to doubt, and doubt greatly, whether there be a priest, or bishop, validly ordained in the Established Church of these countries.*" Here is a mortal stab made at the very vitals of that religion, by law established. That lie, of the nag's-head consecration, (invented by the partisan, Neale, the creature and tool of Bonner,) which caused such absurd and false notions to be formed, is here again revived, for the most malignant purposes. "*The Gridiron, re-heated,*" in the largest type, was, when J. K. L. wrote this, 'to be seen affixed to placards, with the figure of a gridiron, over a flaming fagot, and was universally displayed through Ireland. This J. K. L. to give weight to his concealed

designs of reviving persecution, attempts to impose on the well-educated classes of his religion, by a Latin quotation from St. Gregory, as he repeats it, lib. xxix. cap. 8. — “*Sil amor, sed non molliens, sil rigor, sed non exasperans, sil pietas, sed non plusquam expedit parcens.*” This string of exquisite hypocrisy, means the most absurd contradictions, and expresses: “*Let there be love, but no soothing; let there be severity, but not exasperation; let there be benevolence, but not more than the absence of persecuting torture, (parcens,) may render expedient.*” Here is an injunction from J. K. L. which has laid down for the Catholic Association, a sort of decretal system by Popish priestly authority, for their present benevolent non-intercourse resolutions, and all its merciful results. Now, let the public read, with attention, portions of a pastoral letter, by James Doyle, D. D. and Popish bishop of Kildare and Leighlin; of which titles, the first letters constitute J. K. L.!! Whether they can be truly applicable to this prelate, is for him to acknowledge, or rebut.

He addresses, in his pastoral letter, his flock in these words: “*Your proceedings are only calculated to compel gentlemen to fly from the country, to turn their lands to pasture, and to place an armed force to protect their cattle, and treat you, if necessary, with the utmost rigour.*” In the same address, he adds, “*The Orangemen may be foolish; may be wicked; may be your enemies; but if they be fools, they deserve your compassion; if they be wicked, you are obliged to seek their conversion by prayer, and forbearance; if they be your enemies, your Redeemer teaches you how you are to treat them that hate you; pray for those that persecute, and calumniate you.*”

The Protestants do not hate the Papists, though they do not approve of their religious tenets. The Protestants do not persecute the Papists in any manner whatsoever. The Protestants do not calumniate the Papists: there may be some things perpetrated by Papists, which all

mankind must condemn. To reprehend any criminal act, does not deserve the epithet of, *to calumniate*, because such reprehension is well founded. Is it calumny to call the transactions at Wexford bridge, Scullabouge-barn, and numerous similar atrocities, unchristian cruelties? Such deeds deserve to be branded with infamy, and to be constantly recorded, to prevent any such occurrences in future. Dr. Doyle tells his flock in another part of this address: "*It is not every one who differs from you in religion, should be branded with the odious name of heretic.*" This name is worse than odious; it is dangerous, to all on whom it is bestowed, from Popish tyranny, and where it is *really merited*, the unhappy wretch, who is a true heretic, stands in the greatest danger of eternal condemnation. Errors from ignorance, God will mercifully overlook; but ignorance is not to be excused, nor the errors it falls into, to be pardoned, if the means of instructing such ignorance be attainable. If Popery be in error, it will be judged hereafter, for its criminality, because it certainly possessed the Scriptures of God, but perverted their meanings, for the possession of temporal power, and filthy lucre. How different are some of the charitable sentiments expressed by the most Rev. Doctor Doyle in his pastoral address, from these written by J. K. L. to the Marquiss Wellesley, at that period, Lord Lieutenant of Ireland, "*We will not cease, my Lord! whilst our tongues can move, or our pens can write, to keep alive, in the whole empire, as well as in our own people, a sense of the wrongs we suffer, and to exhibit to an indignant world, all the privations we endure.*" What wrongs do J. K. L. and his people, suffer? None! The Papists have the same laws as the Protestants. They have indeed said, they have not equal justice: were such a charge true, the world would look on it, with indignation. It is false; and the indignant world must regard, with contempt, and

reprehension, the propagators of such a falsehood!! J. K. L. has combined wrongs, with privations. These must be separated, and, when the privations are proclaimed, let the crimes, and cruelties, which caused them, be as loudly proclaimed, and let impartiality decide, on the propriety of those laws, which have deprived J. K. L. and his people, of privileges enjoyed by others, who have not perpetrated such crimes, and such cruelties. J. K. L. thus proceeds, "*Our fetters are too galling, our chains are too closely rivetted, our keepers are too unfeeling, for us to remain quiet, or permit them to enjoy repose.*" Is the tiger to be let loose, because he feels his chains? We know his strength, we know his character, we tremble at his howl, we have felt his fangs in our flesh, and shall we let him loose to prey upon our vitals? It is but a few months since some of the Popish clergy, whom their people have pronounced to be *matchless*, boasted publicly, "*that they need but hold up a finger to set the country (Ireland) in a flame.*"

J. K. L. before this speech was made, had informed his Majesty's government, "*That if a rebellion were raging from Carrickfergus, to Cape Clear, (the extreme points of Ireland,) no sentence of excommunication would ever be fulminated by a Catholic priest, or, if fulminated, it would fall, as Grattan once said of British supremacy, like a spent thunderbolt.*" His Majesty's government, of course knows, on whom they are to call for the suppression of any future rebellions, and as to the fall of the king's supremacy, neither J. K. L. nor two Mr. Grattans, can achieve it. The thunderbolt is not yet spent, the hand to cast it, is not even raised, should the gathering clouds not be dispersed, should the breeze rise to a storm, and opposite clouds clash, no doubt, thunder will ensue, the bolt will fall with its national force, and the natural consequences will follow; the atmosphere will be purified, and serenity will succeed. Popery, which has so long

polluted this atmosphere, and collected into such dense clouds, as to produce almost total spiritual darkness, must be shortly dispelled, not by the force of the hurricane, but by the bright effulgence of the sun, the irresistible light of the gospel. These, whom the Popish priesthood call *the people*, already see the dawnings of the day. The brightening rays will be collected by Biblical knowledge, till they are condensed into a burning focus, which nothing will be able to withstand, to which, when Popery shall be exposed, not a vestige of it will remain. The Bible, not the sword, will subdue Popery. J. K. L. to alarm the government, as also the Protestants, and to try and obtain the claims of the Papists, to legislate for a community whom they regard as heretics, further threatens and avows, "*That the Romish priesthood inherit the hostile feelings of their parents; that Catholics of property, should eventful times arrive, will breathe defiance, or open hostility.*" The Protestants already know it; no ghosts of their murdered sires need rise, to tell them so, neither need J. K. L. recall to their recollections, the pictures of past cruelties, by the denouncement of future "*defiance, or open hostility.*" It is not open hostility, which Protestants can fear, it is only private murders, that they have to dread. The Pope's treachery is proverbial, even in Rome itself, and the Popish priesthood both practise it, and teach it to their people. Let the Protestant reader, pay particular attention to the following sentiments in the pastoral address, of the most Rev. Dr. Doyle, Popish bishop of Kildare, and Leighlin, and contrast them, with the wrongs, the privations, the galling fetters, the closely-riveted chains, and the unfeeling keepers, just before alluded to. "*In this country, your religion is not only tolerated, but protected by the law;*" and again, "*Your clergy have competency, alike removed from poverty, and affluence, and derived from a source, which secures to you their attention, and protects the purity*

of their own lives. THEY SEEK, THEY DESIRE NOTHING MORE!!!"

Can the whole world, with propriety, be called on to look down with indignation, on a legislature which both tolerates, and protects, the Papists in their religion; and where the priesthood possess the blessings for which Agar had prayed? Notwithstanding the blessings which Ireland enjoys, in a most peculiar degree, from the bounties of Providence, notwithstanding her possessing a population of a benevolent character, notwithstanding her having had a knowledge of the Scriptures, from the earliest ages of Christianity; yet, there is some defect, some moral evil, some baneful mischief, which counterbalances these blessings, and perpetuates both misfortunes, and calamities. What can this baneful mischief be? Its removal is well worth the research; as long as it shall remain, unhappiness will attend it. Cannot "*the march of intellect*," discover where this mischief lies? If the "*Schoolmaster be indeed abroad*," will he not correct this source of misfortune, and calamity? One word contains this necromantic amulet, this deadly charm, which hangs, like a millstone, on every Papist's neck, and bows him to the earth: it depresses his intellect, it obscures his understanding, it perpetuates absurdity, it cultivates vice. What is it can have this mighty spell, which thus can fetter, not with "*galling chains*," but with bands of more than adamant force, and shackle thus the human mind? The awful word, the mighty charm, is, **POPERY!!!**

It is necessary, for the removal of dreadful evils, that potent remedies should be applied. Let Papists then remember, it is to serve their temporal interest, to procure for them domestic tranquillity, to secure to them personal safety, but, above all, to enlighten their eyes, and, by so doing, enable them to gain eternal salvation; that this pamphlet is published. Its perusal may be bitter, but its

contents are wholesome as the medicinal phial, which may be dashed to the earth, and destroyed, after its nauseous potion has been swallowed ; so the writer, who has the boldness to oppose Popery, and the grand machinery, the order of the Jesuits, may be easily dashed to pieces, when his person is discovered. But if the potion possess a sanative power, if it should produce a sounder state of health, and if it invigorate the constitution, then the life of the individual could not be better employed, nor happier terminated. Conscious of the good intention, and fearless of the consequences, the writer has published his name, merely to put a stop to surmises, and not expose any other victim to Jesuitical resentment, or vengeance ; but to receive, in his own person, any odium, which malignity can cast on him, for the patriotic principles, which have induced him, like Curtius, to leap into the gulph.

If the head be destroyed, the members will soon fail in their powers. Therefore to enlighten the benighted multitude, who bow at the Pope's altar, rather than at the shrine of God, the first attack shall be made on the Pope, and, when his *Hollowness*, rather than his Holiness, shall have been exposed, then the absurdities of his doctrines will be more apparent. The understanding will become gradually more impartial, and prejudices, being once diminished, the feelings will not then reject, with repugnance, the examination of matters, which, at present, are supposed to be religious mysteries ; of which even to suspect the veracity, might be pernicious to their souls' salvation.

The Turk, from prejudice, detests all Christians. At first there was a just cause for such detestation. A truce, most solemnly agreed on, for ten years, sworn to be observed, by the Christians, with the solemn ceremony of the Holy Eucharist ; on the very following day, at the instigation of the Pope's legate, a Jesuit, cardinal Cesarini, was most shamefully broken. An attack was

made on the retreating, and unsuspecting Turks, which God, then, and since, has, in the opinion of the Turks, visited on the Christians, with no small measure of his wrath. They suppose all Christians to be Papists; all to be idolaters; all to be treacherous; all to be ignorantly stupid; in swallowing a manufactured wafer, supposing it to be an actual portion of the Deity. The Turk is true to his word, if attested by the Alcoran, and generally indeed, without it. If he be informed that there are differences among Christians, as to their beliefs, and practices, he laughs at the absurdities of Christ's having different religions, and different worships. Here is one evident evil consequence, arising from persons, whose religion is, or ought to be, in the Bible, separating themselves, into sects, and departing from the directions so distinctly laid down in the Bible. The Turk reasons rightly on this absurdity, nay, more than absurdity, it is actual crime, because it has the effect on his mind, that the Bible itself, must be an insufficient book, when it cannot make all professing Christians pursue the same course, and observe moral truth.

That violation of the sacramental oath of the Christians, is likewise a perpetual theme for the consistency of their Alcoran, and, from that cause, its source of authority, is never once doubted. So that, eventually, the continuance of the Mahometan creed, may be said to have been perpetuated, by christian errors. Mahometism had originated in credulity, and the positive assertion of a villain, who had dared to assume to himself the power of our blessed Saviour. What the Popes pretend to, of having power in heaven, Mahomet, only as positively, and as falsely, asserted of himself. His followers were, like the Jews, simple Deists, and he found fools, whom he persuaded that he was the creature of God before the earth was formed. This is Mahomet's creed, as translated by Rammohun Roy, from the Arabic Qoran or

Koran. "Truly the great and glorious God raised me, as mercy, and guidance, to worlds. I was the first of all prophets in creation, and the last in appearance, I was a prophet when Adam was in earth, and water. I am the Lord of those that were sent by God. This is no boast to me, He who has seen me, has seen God. He who has obeyed me, has obeyed God; and he who has sinned against me, has sinned against God." Change but the name of Mahomet into Jesus Christ, and there is nothing in this creed repugnant to Holy Writ. Indeed it is a strong proof of the validity of the Bible. Mahomet formed this creed from it, he assumed the character, without the name of Christ's vicar, and did not add more mummary, and superstitions, to the Koran, than the Popes have done to what they have dressed up as their Mother Church. The Koran does not preach the doctrine of destroying heretics, nor is there an inquisition in all Turkey.

"Culpam pertinaciter tenere, est culpæ addere culpam."
 "To persevere in a fault, is to add fault to fault." Error cannot exist for ever, and Popery must fall. What can signify a fault? What can signify a crime? if a priest can pardon it, or a Pope, from his plenitude of power, can prevent its punishment hereafter? Man's salvation is too precious to be trifled with, and no man, who can read the Bible, ought to be ignorant, that, it assures him, *"God will not be mocked."* There is a something within the breast of every human being, whose mind is sane, which makes him feel a distinction between good, and evil. To the unhallowed heathen, to the unenlightened pagan, to the very savage of the most ferocious character, the still small voice of conscience, whispers, and sometimes speaks aloud, though, even among the civilised, the refined, and even the professing Christians, its speech is not attended to, at the moment, but at the hour of death, all its unattended whispers, rise to the

recollection, they then roar with the sound of thunder, and the guilty wretch shakes with terror, at what he then forebodes, and too late, feels to be inevitable. Wealth, pride, pageantry, at that awful moment, will have lost their charm, and gold incalculable, and pomp inexpressible, all the pride of station, would then be freely bartered, and given up, for conscience' soothing peace of mind. When Revelation's promise shall be fulfilled, when resurrection's trumpet shall sound the awakening blast, of what little consequence will then be regarded, Catholic Emancipation, and political expediency? Let us then be wise in time, and let each individual, for himself, and all classes of society, who are blessed with the gospel, seek the Lord, while He is to be found, and pursue that path, which the Bible directs all mankind who possess it, to follow. Let the Pope, and his priesthood, think of their own salvation: their holy vestments, their holy water, their purchasable indulgences, their promised absolutions, their extreme unction to the dying, and their millions of masses after death, can be of no avail at God's tribunal. Let the monarch, on his throne, his imperial diadem, his regal power, be contrasted with the king of terrors, whose command is irresistible, and who drags, without distinction, the haughtiest tyrant, and the most abject slave, to their final doom. Grotius, and Machiaval; Newton, and Voltaire; the most profound statesmen, and the most deceptions Jesuits, at the awful moment of dissolution, though, perhaps, unable to express it, have been made sensible of the real value of all their works, and been rendered dreadfully alive to their approaching sentence of reward or punishment. Let these considerations press upon the minds of political theorists, of practical statesmen, of humble subjects, and imperial monarchs. May they so operate on their understandings, as to convince them, that all religions are not equal, and that no religion, but that which the Bible directs, belongs to God!!

Those who have not the law, cannot be judged by the law. Those who have the law, and forsake it, or mistate it, must be answerable where no bail can be taken, and where no sentence can be revoked, no punishment commuted!! Will the vain form of ceremonials, will the bare utterance of, Latria, Dulia, and Hyperdulia, influence the decrees of immutable justice? God foresaw the weakness of man; he sent him, inspired regulations, to protect him from errors. He foresaw man's fall, and sent his own son, from boundless mercy, to save, what he had created. His son came, he assured us salvation was still within our reach, if we would but grasp it. Israel wrestled with the angel, and, by so doing, obtained his blessing. *"And he said, I will not let thee go, except thou bless me."* Wonderful, and passing wonder, are the ways of Providence. Man, instructed by God's Holy Book, knows that the princes of the air are still permitted to go *"to and fro upon the earth, and seek whom they may devour."* But man has been promised, and received greater power, and can, through his Redeemer, save himself from being devoured, if, by humility and prayer, he will but prove their efficacy.

How does man act? A Pope, with self-sufficiency, assumes an authority of supremacy over the whole world, and attempts to usurp a power in heaven. He thunders his bulls, he fulminates excommunication, and, at the roar of the beast, the whole subjugated herd is terrified. From such a baseless fabric, credulity has learned to cringe, and rank superstitions have blinded human understandings.

The plenitude of power, the usurped supremacy, and the control over an imaginary purgatory, which the supreme pontiff pretends to possess, he also wishes to be thought capable to delegate, in an inferior degree, to others. Satan's children must share in Satan's dispensations; and wordly spoil is Satan's bait for careless

souls. The Pope, figuratively speaking, has been called "*the Devil's Pioneer*;" and he who first broke into Paradise, to corrupt the human race, and reduce it to his own fallen state, has instructed this selected pioneer, to break down, if possible, the fences of pure religion. The Pope, his Cardinals, his Jesuits, and his entire hierarchy, have all been solemnly sworn, ever to tread in one beaten track, and instead of God's sacred Scriptures, to erect a worship, on a pretended tradition. The head pioneer, with his whole corps of miners, and sappers, unable to destroy the Bible, have dug deep, for mines of gold, and gained much dross. They have also surrounded pure religion with lofty, and overtopping mounds, persuading distempered minds, that their modern Babel reaches up to heaven. Popes, pretending to be successors to St. Peter, to whom our Saviour had personally declared, that on a rock, not to be shaken, he would build his Church, and that not to him peculiarly, but also equally with his other apostles, he gave the power of forgiving sinners, saying "*Whosoever's sins ye remit, shall be remitted.*" Such Popes, and their successors, would now persuade a credulous multitude that they retain possession of the keys of heaven: what these deceivers call the power of the keys, has misled multitudes of men.

Early prejudices, confirmed by an undisputed authority, destructive superstitions, received, and practised, from a blind submission, to what is even now forbidden to be looked into, or examined, under no less a penalty than mortal sin, or eternal damnation, have raised Popery to its present eminence. Will men for ever continue blind? Is the soul's salvation of so little consequence, that men in power; men, who have no plea for prejudice of early education; men, who have the power of perusing the sacred volume, and adequate authority to cause it to be respected; men, to whom the welfare of states is, by Providence, intrusted; shall men, thus circumstanced, advocate the cause of Popery? Where can be their

reason? where their regard for scripture? where their philanthropy for their fellow creatures? or, to sum it up concisely, but imperatively, where is their duty to their God, and their love to their neighbour? Can absurdity form any thing more debasing to the understanding, than that such a trust as the keys of heaven, should be confided to the keeping of such wicked monsters as have been seated in the See of Rome, and caused themselves to be announced as God upon earth? This is not absurdity, it is terrific blasphemy!! The power of the princes of the air, the Pope's authority, the conduct of those hirelings who pretend, for gold, to retail the rewards of heaven; and the punishments of their own purgatory, and even of hell itself, have not been able to prevent the book of God from dispensing its gifts to all nations. This book teaches all men, Jews, and Gentiles, "*that heaven is to be obtained without money, and without price.*" One Pope, indeed, had the momentary indiscretion to acknowledge the long, long-practised cheatry of the power of the keys. He had engaged his church in temporal wars, for temporalities. He cast some keys into the Tiber, from the bridge, when leaving Rome, and said henceforward he should use the sword of St. Paul in their stead. Christ told the proud Pharisees that their traditions had made the commandments of God of none effect, and Popery will destroy itself, by pursuing the plan of the Pharisees. From whence, and from what period, does Popery claim her different traditions? Tradition, since the days of St. Peter, would be useless; because the written gospels render any such things perfectly unnecessary. Traditions, prior to the days of St. Peter, must depend solely on the oral authority of those, who were, themselves, eventually ruined by retaining, and following vague traditions. The love of gold, solely it was, which has given rise to the inventions, (not real traditions, but deceitful narrations,) of the Church of Rome. The high

prices, and impositions laid on the people, to support such pretended traditions, will, and must eventually, make them apply to that source where superior, and great blessings are granted, as free gifts, without any payment of gold. These gifts can be only obtained by intent prayer to God, without any priestly intercession. Christ is the only mediator between God and man, and the reputed saints of the Romish Kalendar, their relicks, even were they real, their rosaries, their scapulars, their indulgences, their penances, their pilgrimages, their amulets, their incenses, and their holy water, will all share the same fate as the Jewish Phylacterets, which came to naught. The Bible will convince its readers that spiritual devotion, not barely external ceremonies, is what God demands, and what man should pay.

If the debtor pay not this just debt, shall he not be cast into prison? If the Pope hold the keys of heaven, every rich man would be sure to reach that resting-place, without such difficulty, as the Scripture alludes to. Livy has written, "*Romæ impar libertas diti ac pauperi*;" "Liberty is not equal to the rich, and to the poor, at Rome." What he said of liberty, in ancient Rome, may be applied to the religion of modern Rome. The Pope can sell there, an absolution for every possible crime; and he can promise even heaven itself, if the wealthy fool will believe him, and pay either by himself, or his surviving friends, the quantum of gold required. If St. Peter could have given the power of the keys, to Linus, his supposed successor in the See of Rome, instead of to the surviving apostle of Christ, who outlived Peter about thirty years, who was also the disciple whom the Lord loved; ought we not to be informed for what reason Saint John was passed by, in the Romish Churches' inheritance? Why was not the Book of Revelation, as well as the keys of heaven, entrusted to Linus, the second Pope of Rome, then the centre of power, instead of Saint John, in the remote, and insignificant island of Patmos?

If Popes will boast of their sacred, but unknown traditions; if men of education will let their understandings be led away, by such unsupported authority, why should not the tradition, (cheating invention,) that Simon Magus, the impostor, came to Rome, in the reign of Claudius, be also credited? Why should not his disputation there, with both St. Peter, and St. Paul, in which it is said, that he asserted that he was Christ himself; that it was only his shadow which had been crucified at Jerusalem, and not his real person, be also believed? Would it not have converted even Nero himself, to have listened to their disputations; to have seen Simon call up spirits, which raised him into the air; to have seen St. Peter, and St. Paul fall on their knees, and invoke Christ, to destroy Simon, and the devils who aided him; to have perceived that Christ instantly sent down an angel, who did destroy them; that Simon was immediately tumbled to the ground; that both his thighs were broken by the fall, and that he then perished? Why should not this lying tradition be received, more especially, since it has been said that so lately as the Papacy of Gregory XIII. a stone, on which was engraved, "*Semoni sanco Deo*," has been dug up in one of the islands in the Tiber? St. Linus, who is said to have succeeded St. Peter, some writers declare that he had been himself martyred twelve years before St. Peter. If St. Peter had ever been bishop of Rome, he would, probably, have been mentioned as such by Clemens I. who was the fourth Pope. Clemens lived in the times of Domitian, Nerva, and Trajan, in the year 91 of the Christian Era, and has left some valuable records, it is said, especially his letter to the churches at Corinth; but he has never even alluded to St. Peter's having ever been at Rome. So little reliance is to be placed on tradition, that the manner in which this, the fourth Pope, died, is not so clearly related as to be depended on. So much for traditions!!

Now let the devout Romanist, regard with an impartial mind, the ceremonials, and rituals, of his mother Church; her discipline, and the moral and ecclesiastical conduct of her priesthood!!! At the very commencement of the subject, the Church itself, passes the severest censure upon congregations, by offering them images, pictures, and those gandy coloured badges, called the holy vestments, as matters of importance, and essential to Christian worship. "*Tabule sunt idiotum libri*," "pictures, are the books of fools;" this was an argument used at the sacred synod of Trent, in favour of the use of images, for affecting the imaginations of the ignorant people. Punch, in the puppet show, holds the same opinion precisely, and dresses his fool, or clown, in many colours, to catch the attention of the gaping crowd. The sense of sight being first engaged by exteriors, that of taste is next made subservient to Romish worship; a distinction of animal nutriment, is made to be a religious criterion, between fasting and repletion. Delicious fish, dressed with the most piquant sauces, eaten to satiety, is to be considered as fasting, and self-mortification. Salt fish, however, allowed to be constantly used during the lent, becomes truly disagreeable to the palate, and may injure the health. Thus an indulgence to eat flesh-meat, eggs, and other nutriments, is desired, becomes necessary, and must be paid for by the unsuspecting, and submissive Papist. Occasional abstinences, are directed by Scripture, to remind mankind of certain important events, and bring the mind to serious reflections. But what Papists of any understanding, will pay money to enrich a priest's private purse, when he is told, *and told truly*; that the people of Holland, paid a Pope, a large sum of money, to indulge all Catholic countries with the use of salt fish; which was then Holland's chief article of commerce; as a constant diet during lent, and on the days appointed for fasts? It was a real commercial affair, beneficial to the Dutch,

and profitable to the Pope, in perpetuity, beside filling the reigning pontiff's coffers at that instant. The sense of smelling, was next brought into action, and, though the ceremonial law of the Old Testament had terminated, by the incarnation of the Messiah, and his manifestation, yet, incense is used daily in the Popish rituals. Seeing, fasting, smelling, thus rendered necessary to Romish worship, hearing was next engaged. That has become the most powerful engine of Popish ingenuity, and forms the very key stone, on which the Popish Church, now depends for its existence!! Auricular confession to a priest, makes him the arbiter, not only of entire families, but oftentimes, of large communities. Sometimes, auricular confession may make a Popish priest, even an important state engine. Auricular confession in the Popish Church, is regarded as a matter of Christian perfection. The Popish manual of devotion, declares, "*that whoever aspires to CHRISTIAN PERFECTION, should go to confession every week. Whoever would seriously work out his salvation, should go every month. And whoever would not hazard the eternal ruin of his soul, MUST go as often as he is conscious to himself of the guilt of mortal sin.*" Can mortal sin be pardoned by a confession to a priest? If so, where was the necessity of such an atonement, as the crucifixion of our Redeemer? What man, who has a right sense of the Christian religion, can advocate any system of legislation, which can any way contribute to the continuation of Popery? Let the Papists themselves, reflect on the immoral consequences of confessions, and of such vainly promised absolutions. Absolutions *promised* by whom? By a *priest*, who is, perhaps, a greater sinner than the person, whom he dupes, with his promised absolution. It may be here alledged, that our English Church likewise promises the absolution, and remission of sins, equally with the Romish, or Gallican Churches. Sacred Scripture, has vested that power in the Church, not in a single

priest, but on very different terms, and in a very different manner, from that pursued by the Churches dependent on Rome. The one Church follows the canon of Scripture, requiring sincere REPENTANCE, and faith in Christ, essential to pardon. The others command PENANCE, discretionary at the will of the priest, and even this penance may be made commutable for money!! What are the shocking effects of auricular confession, *on modesty, and morality*? Can that book be called devotional; can that worship be called scriptural; can that people be called rational; can that be called a genuine religion, which can promulgate, direct, or practise the following abominable sentiment. *It is copied verbatim*, from the same manual of Popish devotion, which contained the before-recited commandments, of weekly, monthly, and peremptory occasional confessions.

When this shall have been perused by a Protestant, when it shall have been seriously reflected on by an innocent-minded Papist, will not both Papist and Protestant unite for the reformation and purifying a Church, whose worship can so degrade human nature, corrupt innocence, and outrage delicacy? Before equal privileges can be granted to Papists, let them prove themselves worthy of them; first dropping all molestations, both personal, and mental, towards those fellow Christians whom they now regard as heretics. Let them render themselves on a perfect equality with other Christians, by totally expunging from their minds, their books, and their worship, the necessity, not of self-examinations, but of priestly confessions, as directed in the following words; improper to be even read by chaste minds: the Priest **MUST** be told, whether the person confessing, has been guilty, "*in abusing and defiling the sanctity of the marriage bed, by such liberties, and irregularities, as are contrary to the order of nature? In touching ourseloes or others immodestly? In permitting indecent liberties*

with us, and what the consequences were? N. B. it is necessary to explain every thing, in order to make known such circumstances, as may increase or diminish the guilt, with as much modesty as possible, and also to declare, whether we employed, or neglected to employ, the necessary means of overcoming this vile passion. We should carefully distinguish, what has been done wilfully, from what has been done through surprise; an effect of deliberation, from one of mere negligence. The number also of these bad actions, at least, the length of time we continued in the habit of committing them, must be specified, as well as, with what sort of persons we have sinned, or desired to sin, but without mentioning their names. And as it too often happens with young persons, who have miserably fallen into a certain sin of a lonely and abominable nature; we therefore earnestly beseech them to reflect seriously upon the fatal evil into which they involve themselves, Let them consider that all their confessions and communions, whilst they remain in this state, are only so many sacrileges, removing them still further from God, and provoking his just wrath and indignation against them,—that the longer they continue in them, the greater difficulty they must find in overcoming their bashfulness, and feel the more anguish in their own interior.” What legislator, after being informed of this, *more than disgusting* passage, can propose to his country, any measure that can any way perpetuate or promote a worship, which can allow such vitiating, *not confessions*, but shameless *interrogatories*,? What prudent parent can submit his young family to be subject to such immodest questions? Such questions once replied to, break, indeed, through the barrier of bashfulness, and let in a flood of vice!! It is absolute compulsion of conscience which causes this loathsome, and detestable paragraph, to be thus even transcribed, to convince those deluded persons, who think, and say, that all religions are equally good, of the essential and moral differences

between some of them. This abominable subject has nothing like religion in it.

This is not one of the errors of Popery, it is the very acme of vice. It is the very consummation of Jesuitical contrivance. By it, bashfulness is totally overcome, and all secrets of families are known. Though the names of the parties may not be mentioned to the father confessor, yet they can easily be discovered, if necessary, because cases of conscience, as they are called, are the common topics of priests, when they assemble, and meet together.

Auricular confession is the grand hold, by which priests tyrannize over the minds of their congregations. It is an inexhaustible mine of wealth likewise, for each confession must be paid for, and every commutation of penance is productive of solid cash to the priest's purse.

Auricular confession is destructive to virtue, and affords to sensuality, its full gratification. The Popish "*matchless Priesthood*" have more than adamant chains, to connect them with their flocks. Their present constant avocations, to what they call their parochial duties, would render attention to the bringing up a private, or domestic family, burthensome, and evinces clearly, on what ground Popish priests observe celibacy in themselves, and yet make MARRIAGE one of the very sacraments of their church.— It is not even voluntary *confession* to which the innocent female is limited, but it is *an explicit reply*, to every question, which a lustful, lusty priest may think proper to ask; that is required, and also insisted on, under the penalties, and discipline of Mother Church. Can these rituals of Popery, be said to be true religion? Can such scenes be so softened down, as to be considered simple errors? An error in *worship* can scarcely be followed with any moral evil. Errors in doctrine, may be of serious consequences to the purity of true religion, but the subtle distinctions of scholiasts in ceremonials, are mere insignificant trifles, if any thing concerning religion, can be a trifle.

The true religion of Scripture should ever be advanced by all who profess it. All who really know it, cannot avoid promoting it, by every effort in their power, without a dereliction of duty. All who feel its benign influence, must rejoice at every circumstance, which can extend its blessings to every human being. The mere repetition of words, if spoken five hundred times over, is but the mockery of religion, if the mind be not intent upon the matter. Can formal worship, can daily performance of certain ceremonies, can an abstinence from particular foods, obtain eternal salvation? Ah, no! Man's salvation must be worked out with "fear and trembling," with sincerity of heart, with actual performance of our bounden duty. Can retirement within the walls of a nunnery prevent the mind from desiring to enjoy the vanities of the world? Can seclusion in a monastery make men perform that duty towards their fellow men, for which they had been prepared by education, and created by Providence? Ah, no! Nunneries, and monasteries, are traps for evil, rather than retreats for good! What availeth the midnight vigil, the morning matin, the evening vesper, if the devotion of the heart, be deficient? Where in the Bible do we read of nunneries, or any such establishments?—Where in the Bible do we find the austerities recommended, which are practised by the monks of Le Trappe? The cowed Franciscan, the bare-footed Carmelite, the inquisitorial Dominican, the protean and indescribable Jesuit, the scarlet Cardinal, and the purpled Pope: they have no scriptural foundation.

Would the gospel have been silent on such subjects, if they were necessary for salvation? Have not the Scriptures declared, that the body is not defiled, by the quality of the meats taken to nourish it? Do not the gospels preach active performance of benevolent duties, rather than the burial of the talent in a napkin? Where in the Bible, is mention made of Latria, Dulia, and Hyperdulia?

The delusions of Satan are sometimes concealed under the cloak of religious ceremonials!!

That subtle scholiast, Thomas Aquinas, *sainted*, since his death, by the Church of Rome, for his profound niceties, and cunning refinements in casuistry, has written, as Martinio informs us in part 2, quest. 25, art. 1. "*Quo modo Christus, una adoratione adoretur, nempe ut propter diversas causas adorationis, increatas et creatas; eadem persona Christi adoretur adoratione Latriæ propter suam Deitatem, et adoratione Dulciæ propter perfectionem humanitatis.*" "In what manner Christ is to be adored in the same adoration: to wit, on account of the different causes of adoration, the uncreated, and the created; the same person of Christ is to be adored with the adoration of, *Latria*, on account of his Godship; and with the adoration of, *Dulia*, on account of the perfection of his manhood." Another exquisite casuist pursues the same subject in a similar style; and these conjoined authorities of the casuists, Aquinas and Durandus, in this particular, and of other such men, on other subjects, are regarded to be church discipline.

Obedience to Mother Church is insisted on from all her children, and adherence to them is well attended to, by her entire priesthood, who have supplied themselves, with these sorts of writings, instead of texts of Scripture, and furnished themselves with stores of penances, and indulgences, with promises of absolution, and threats of excommunication, as rods, and rewards, to entice submission, or enforce obedience.

The tortures of the holy infernal Inquisition, under the direction of the disciples of St. Dominic, are no small aid to the general support of Popery, in such countries as have suffered its horrible introduction among them. Where there is not any such structural tribunal, as an Inquisition, stations, places for confessions, certain modified inflictions, with pecuniary mulcts, to release souls out

of purgatory, are substituted by Popish priests, in every country.

To shew the people of the British empire, that all religions are neither equally good, nor equally pure, the words of Durandus shall be compared with these of Aquinas. Durandus writes, "*Cum Christus sit una persona, in duplici natura, debetur ipsi duplex honor, ratione duplicis existentie, quam habet secundum duplicem naturam. Honor Patrie secundum excellentiam divine nature, et honor Hyperdulie secundum excellentiam humane nature.*" "As Christ is one person in a double nature, double honour is due to him, by reason of the double existence, which he has according to his double nature. The honour of Patria, is due to him according to the excellence of his divine nature; and the honour of Hyperdulia, according to the excellence of his human nature." Can the human mind, intent on pure devotion towards our blessed Redeemer, be distracted by any sort of division in its adoration? Can subdivisions of thanksgivings, and praise, be at the same moment offered to our Saviour?

"Intellect is rapidly on its march," "the Schoolmaster is abroad," "*and the cause of both parties shall come before the judges.*" Every error in religion is noxious, however insignificant it may appear. The smallest irregularity can lead to the adoption of other deviations of a criminal character. The Romish priesthood of the present day, pretend they do not regard all these school distinctions; they deny that they practise some of these adorations, more especially to images; and they publicly declare, they condemn any sort of persecution towards heretics. What say their actual deeds? words speak one thing, performances prove another, which can be made manifest by visible facts. One of their doctors of divinity declares, "*Imagines rerum adorandarum, eadem specie adorationis adorande sunt quæ res representatæ.*" "The images

of things to be adored, are to be adored with the same sort of adoration, as the thing itself which they represent." Can a Protestant, in doing his duty to God, and following God's commandment, to love his neighbour as himself, shew that love better, than in pointing out to him the *honest distinctions*, between a true, and an erroneous mode of worship.

The differences between the purity of the religion, laid down in the Bible, and the religion practised in the Church of Rome, would fill volumes. One instance more shall conclude this part of the subject. Stillingfleet writes in confirmation of the Romish performances, of their adoring image worship, the following quotation from Paleotus, "*The same worship which is given to the prototype, may be given to the image, but with the different degrees of Latria and Dulia.*" If man be a rational, and accountable being, if he be not a mere political machine, if his public conduct, and private life, were to be directed by religion, is it not of the most material consequence to his individual, and eternal salvation; and is it not of importance to the state likewise, in which he is to perform the duty of a good citizen, that his religion should be pure?

Let those judges, before whom the parties now are brought, read, with the most serious reflections, the sentiments of some Jesuits. The sentiments alluded to, are pretended to have been written by an Irish nobleman, who professed himself to be a Protestant; but the letters, signed Atticus, and published both in England, and France, have such a decided character of Popery, and Jesuitism, as leave no doubt of the actual religion of their writer, whoever he may have been. Jesuits can assume as many metamorphoses, as the reputed Proteus, and under the semblance, and simulated declaration of being members of the Established English Church, may try to subvert it, and inflict on it, the most mortal wounds. The writer of the letters, signed Atticus, dares

to advance this poisonous principle, "*That the consequences of the reformation, were fatal to the eternal peace of every country to which it extended.*" The consequences have not been fatal to them, but wherever any thing like a reformation, from the corruptions of the Church of Rome, has taken place, there, the peculiar persecuting hostility of that Church, has followed every such attempted or real reformation, and has demonstrated itself, in every possible shape, of an exterminable enmity. Nineteen supreme Pontiffs, during a space of two hundred and thirty years, have used the exertion of the Jesuits, to counteract the effects of the reformation, and the eulogists of this extraordinary order boast, "*That they are a courageous order, which, from the nature of its institutes, hold the first rank among the defenders of the altar !*"

The reputed letters of this Irish nobleman, contain many sentiments, not dissimilar from the "*Foreign and Domestic View of the question of Catholic Emancipation,*" as contained in the pamphlet on that subject, published by Henry Gally Knight, Esq. He too, declares himself, to be a member of the Established Church of England. The late lord Fitzwilliam, as Atticus, however, goes much further, than Mr. Gally Knight dares to follow, though he degrades England, with the epithet, of illiberality. Atticus sums up the entire force, and substance of all his exertions, to promote the cause of Jesuitism, in these words, and eulogy, of the Popish doctrines. "*It is to this wonderful institution, they (governments) owe their strength, their duration, their security, and their happiness ; and, hence, follows that indisputable principle, that precious maxim, which is the last link, of the long chain of reasoning, which I have endeavoured to establish, namely, That it is impossible to frame any system of government whatsoever, which will be permanent, and advantageous, unless it be founded on the Roman Catholic religion.*"

If so, away, away ! immediately, with our present form of government ! Let Mr. Gally Knight's View of Catholic Emancipation, be instantly adopted ; let not England be "*outripped in the race of justice, or liberality.*" Let the dogmas of Popery be, however unjust, universally received ; let all Protestants surrender, at the shrine Popery, their natural understandings, their acquired freedom, the modest bashfulness of their wives, and daughters ; and receive in return from Popish priests, and the supreme pontiff, present advantage, permanent freedom, full civil, and religious liberty. From such hands, let Protestants humbly ask security from the fate of heretics, as directed by their church. Let majesty forego the spirit of that oath, administered at the coronation. Let the Times newspaper, of the 26th of Nov. 1828, stand in lieu of the Bible directions. Let the Times, in its wise statements, particularly in this, become a state axiom ; "*The coronation oath has been thrown away, as unserviceable to all men of decent understanding, amongst the anti-catholics, with lord Liverpool, at their head.*" Let the decent understanding of that Scotch member of parliament, regulate the understanding of his majesty, and the entire parliament, when he ventured to assert, (as the public prints have reported,) "*an oath might be binding out of parliament, which could not bind the king in parliament.*" Let the dead Popish bishop Milner's published declaration be likewise another established axiom, "*That oaths are to be judged of by expediency.*" Let the living Popish bishop, the most Rev. Dr. Doyle's sentiments, so coincident with these expressed in the Times newspaper, be the general order of the day : "*We should think no man of ordinary intelligence, could mistake the application of the MAXIM, that the supreme power in a state, cannot limit itself.*" The supreme pontiff, indeed has declared he cannot limit himself, so great is HIS plenitude of power !!! By this plenitude of power, he

would also try, and persuade all others, that he can release them from their most positive oaths, if made to those whom he may think proper to call heretics.

Has any subsequent council revoked that decree of the fourth general council, which has positively decreed, — “*That no faith is to be kept with heretics, and that all pledges of faith, by oaths, or otherwise, are absolutely null, and void?*” Have not the Irish Popish prelates very lately published, “*that Roman Catholics consider the express decisions of their general Councils as infallible authority?*” If so, can any oath whatsoever, any pledge of faith whatsoever, or any security whatsoever, be binding between the Roman Catholic, and his fellow-subjects, if they be considered as heretics? What signifies the Papist’s declaration of loyalty, or his oath of allegiance to his king, if that king be, in his opinion, AN HERETIC? — The late Popes, the present Pope, the entire Popish Hierarchy, have, at all times, and more especially, on several recent occasions, solemnly declared, “*The Church of Rome is immutable, both in doctrine, and discipline.*”

Let every member of the House of Lords, on whom Mr. Gally Knight’s “*Foreign and Domestic View of Catholic Emancipation,*” has made any impression in favour of Popery; or any member of the House of Commons, who really believes in the modern rapid march of intellect, take this brief compilation, and description of true Popery, into the House of Lords, or Commons, and there contrast these veritable quotations to any member who may think proper to produce, or approve of Mr. Gally Knight’s arguments, for giving additional political power to Roman Catholics!! Have Roman Catholics made any good use of the privileges already granted to them, on account of their supposed increase of loyalty, and their nominal attachment to the king, and constitution? What is it, which renders it necessary to keep up such a strong military force in Ireland? Is she not an integral part of

the British empire? Neither England, nor Scotland, require any such proportional military force, for the execution of the laws in these parts of the realm. What has compelled the Orangemen of Ireland, to unite, and declare their determined resolution, to preserve the peace of the country, and protect each other? Why have Brunswick Clubs been formed, with a rapidity, and energy, certainly unprecedented? There need be no better reason assigned for such exertions, and vigilance, than that the Roman Catholics of the County of Clare, had been able to overcome the Protestant interests in that county, and to return, as their member to serve in parliament, a *professed Papist*.

Counsellor O'Connell, is this elected candidate. His conduct, relative to the Catholic Association, and for many years preceding the formation of this extraordinary body, is too well known to the public, to require description. At an appointed assemblage of the Papists of the province of Munster, convened at the town of Clonmel, on the 8th of August, 1828; this gentleman harangued that congregated host, in his accustomed eloquent, energetic, and highly impressive style, concluding a flow of as factious, and inflammatory matter, as language could express, avoiding treason, with these words: "*Are not your enemies of this day, the sons, and grandsons of the murderers of the martyred Father Sheehy,* and would they not, if they could, treat you, as their Orange grand-sires treated the Catholic priest?*" At that period, there never had been any Orange Associations, so that this factious and vindictive speech, unequivocally demonstrates, that Orangeman, and Protestant, are perfectly synonymous in the Popish vocabulary; as Sassanah,

* A Popish priest, convicted, by the laws of his country, of high treason, and sentenced to be hanged and quartered, which sentence had been duly executed in 1766, at Clonmel.

(the Saxon,) and Protestant, bear the same meaning in the Irish language. Mr. O'Connell had, on a former occasion, asserted, "*that his first act in public life, was, his opposition to that baneful measure, the Union, and he was now ready to shed the last drop of his blood to procure its repeal. Others might be willing to take less, but he would never be satisfied, until Ireland became a free, and independent state, in allegiance to England, but governing itself by its own laws, in an Irish parliament.*" Was Mr. Gally Knight aware of this barrister's expressions, and determinations, when he published his "Foreign and Domestic View of the Catholic Question?" Was Mr. Knight aware that this now elected member of parliament, in one of his tirades against the present state of our constitution, had said, "*The sword has been drawn by the Church. He was of opinion, it was for them to fight them; but they should do it prudently. He was convinced of the wisdom of assailing the Established Church.*"

Mr. Knight, perhaps, may think that Mr. O'Connell is singular in his opinions, and solitary, in his exertions. If Mr. Knight had taken a distinct view of these domestic declarations on this important question, ought he not, in candour, to have informed the public generally, and, more especially, those members of both houses of parliament, whom he has apparently gained over, by his favourable reports of the effects of the new Belgian Constitution; that the political economy of Ireland was not like that of Belgium? Ought he not to have stated, that another barrister, besides Mr. O'Connell, had boasted of the overwhelming power, which was in preparation for an hostile assault on the Constitution?

At the same meeting in which Mr. O'Connell said, "*He was convinced of the wisdom of assailing the Established Church,*" another orator, esteemed his superior in rhetorical figures, and fully his equal in hostile sentiments,

against the existing Constitution, with his peculiar eloquence, exclaimed, "*Look at the Catholic priesthood! Behold the flame which bursts from the altar. Harken to the voice which issues from the sanctuary of religion, and addresses itself to the millions, who bow down before the altar. The ministers of our religion (so far from denying, I proclaim, and make a vaunt of the awful fact,) have put themselves at the head of the population, and array, and lead them on.*" This "*vaunt*" of counsellor Shiel's, is really "*an awful fact!!!*" Mr. Knight, if he were aware of it, ought he not to have rendered it a conspicuous point in his view of the *domestic part of the subject*? Mr. Shiel's assertion is fully borne out by a priest at Kilkenny, who in his chapel declared, "*The government may succeed in putting down the Catholic Association, but if they put down the rent, we, the priesthood, pledge ourselves, that we will collect it. We will evade the law. We will make the people advance to the altar, and leave, on that altar, the price of their redemption.*" When a priest at the altar, avers, and pledges, that the whole priesthood will evade the law, what can be expected from those, over whom that priesthood have such boundless dominion? The fountain head of all these evils is contained, in a single sentence, it was deeply considered, it was well weighed. No Jesuit had a seat in the early sessions of the fatal Council of Trent. But the general of the Jesuits obtained a most conspicuous situation in that council towards its conclusion. Jacobus Lainez, was sent thither expressly to support the interests of the Pope. It was principally by means of this Jacobus Lainez the general of the Jesuits at that period, that the Pope's authority was so plenarily confirmed, and decreed. He, it was, that caused the inclusion of all the decretals of all former general councils, to be confirmed in their fullest, and most comprehensive sense by a special decree of the Council of Trent.

The Council of Trent, by that edict, has rendered itself the perpetual guardian, and executive, of all the decrees of every former council, in addition to its own authority for all novel innovations. This portentous and definitive decree binds every Popish priest, all over the globe. Deny it as they may by words, their deeds demonstrate that the Popish priests, as far as possible, keep up to its spirit. Every Pope, Priest, and Jesuit, swears "CETERA ITEM OMNIA, A SACRIS CANONIBUS, ET ŒCUMENICIS CONCILIIS, AC PRÆCIPUE A SACROSANCTA TRIDENTINA SYNODO TRADITA, DEFINITA ET DECLARATA INDUBITANTER RECIPIO, ATQUE PROFITEOR: SIMULQUE CONTRARIA OMNIA, ATQUE HÆRESES QUASCUNQUE AB ECCLESIA DAMNATAS, REJECTAS ET ANATHEMATIZATAS, EGO PARITER DAMNO, REJICIO ET ANATHEMATIZO." "All other things likewise, handed down, defined, and declared by the sacred canons, by the general councils, and especially by the sacred, and holy council of Trent, I receive and profess, without any doubt: and, at the same time, all things contrary thereto, and all heresies, whatsoever, condemned, rejected, and cursed, by the church, I condemn, reject, and curse, in like manner."

It is this decree of the Council of Trent which occasioned FATHER Kinsella to put the following question to a Protestant Clergyman. He should however be called the Rev. PRIEST Kinsella, for St. Matthew gives a mortal blow to the Pope's title, and that of all his priesthood, in the ninth verse of the twenty-third chapter: St. Matthew positively directs us, "*to call no man your father, upon the earth: for one is your father, which is in heaven.*" So much for papa, the Pope!! now for the Rev. priest Kinsella. The Rev. Dr. Singer was neither confessing to him, nor obliged, under the penalty of mortal sin, to come to confession, at least once a month. It was at a

public discussion that this Popish priest asked; "*What inheritance do you claim?*" He then proceeded to make the following positive assertion: "*For fourteen hundred years the Catholic clergy have been in possession of the Irish Church. For fourteen hundred years they have been instructing the Irish people.*" What pretty specimens of their instructions have these Irish people been exhibiting ever since this "*matchless priesthood*" have been instructing them?

Mr. Kinsella then says: "*You, who boast only of two hundred years' existence, now come to introduce a new mode of instruction.*" He further proceeds, "*We beg to know your authority for disturbing this peacable possession?*" This Popish priest wants to have every thing his own way, and lays down his title as considerably, before the Council was held in Trent; for he says, "*We are the heirs of the apostles.*" He then asks, "*Who sent you? Who gave you authority to preach? produce your commission, if you have one!*" According to this priest's division of property, the Church to which he belongs, is the sole heiress of all the apostles. Let him, in his turn, be asked to shew the will; let him point out the precise clauses, by which such possession can be legitimately claimed, and how all the other entailments are cut off!!

Popery will not stand against truth. It has had its day!! No traditionary records can be allowed in evidence, when a *true, genuine, and well-witnessed testament* can be produced in court, and laid "*before the judges.*" Sound judgment is invaluable; the possessor of it is enabled, at a glance, to distinguish between truth and falsehood, between honesty and hypocrisy. The Popish prelate, Doctor Doyle, to try and draw a veil over those former recited passages, (quoted, verbatim, from an authorised edition of the decrees of the Council of Trent, printed in Paris, in 1617,) has attempted to blind Protestants, by a notorious falsehood. His own assertions, he

himself contradicts, both in words, and acts, on different occasions. The most Rev. Doctor Doyle has been examined before a Committee of the House of Lords, and has, by that one fact, been by many persons, regarded as a valid authority, for his every assertion. Can such authority be for a moment depended on? He asserts, "*There is no essential difference between Catholics and Protestants. The existing diversity of opinions, arises, in most cases, from certain forms of words, which admit of satisfactory explanations, or from the ignorance of misconception, which ancient prejudices produce, but which would be removed. They are pride, and points of honour, which keep us divided on many subjects, not a love of christian humility, charity, and truth!!*" A sentence of death, and a contract of marriage, are both but forms of words, and it is the general import of words, which produce the opinions and deeds of men. Can this Rev. prelate's position be credited? "*There is no essential difference between Catholics, and Protestants.*" This may at once be proved false. The differences are both numerous, and very essential. Too numerous, to be here repeated, and too essential, for even hypocrisy itself to conceal them. Read this very man's *own words*, for not permitting a challenged discussion to take place at Carlow; where his authority over the Popish part of the community is imperative, and boundless. He has published his reasons thus: "*Heretics despise authority, which alone can determine disputes; they disregard tradition, without which, it is impossible to understand rightly that part of Revelation which is written; and because they appeal to the Scriptures, which are mute, and cannot decide.*" What a character does this most reverend divine venture to give of God's holy and inspired Scripture? This man, at his very commencement, brands Protestants as "*heretics*," and he well understands the full force of that single expression. He had falsely

asserted, that there were no essential differences between Catholics and Protestants; and yet, this single epithet renders its possessor worthy of extermination in this world, and "*out of the blessings of life in heaven.*"

Another proof of this Popish prelate's candour, and truth, must be laid "*before the judges.*" In one of his publications, he writes, "*It may be asked, why I have dwell so long on the affairs of the Church? I did so, my Lord, because we, Catholics, are accused with wishing to subvert it: that I might repel so foul a charge, and declare fully that my hostility is not to the Church, but her present establishment, which I consider opposed to all the interests of Ireland.*" So then, all the interests of Ireland, according to the Rev. Doctor Doyle, demand the abolition of the present Church Establishment; and yet this man thinks it a foul charge to say, he wishes the subversion of the Church. The Church of Christ does not depend on any temporal establishment, certainly; but does not Scripture itself allow, that the ministers of the altar are to be supported by the altar? What ecclesiastical function does the Pope or any one of his hierarchy perform without temporal remuneration? Not a single one!! Let the present judges peruse, with the most grave, and serious reflection, the following quotation from the pen of this same divine, who certainly knew, right well, the present state of Ireland.

Let his Majesty's cabinet take into their particular consideration this sentiment, from the pen of a man, to whom the committee of the House of Lords paid the greatest observance. This Popish prelate unequivocally asserts, "**CATHOLIC EMANCIPATION WILL NOT REMEDY THE EVILS OF THE TITHE SYSTEM, IT WILL NOT ALLAY THE FERVOUR OF RELIGIOUS ZEAL!!**" How does this assertion harmonize with that part of Mr. Gally Knight's view of this question, which is to be considered domestic?

Let his Majesty's Cabinet look into this question as it is affected by foreign jurisdiction ; let them, by public proclamation, inform the British empire, when, where, and how, the following part of the oath, taken by all Popish bishops, every where, in France, in Spain, and Portugal, as well as England, in Italy, and Ireland, has been abrogated, altered, or omitted, at the consecration of any Popish bishops. "*Regulas sanctorum patrum, decreta, ordinationes, seu dispositiones, reservationes, provisiones, mandata apostolica totis viribus observabo, et faciam ab aliis observari.*" "The regulations of the holy fathers, the decrees, the ordinances, or directions, the reservations, provisions, and apostolic commands, with all my powers I will observe, and will make them to be observed by others." As this is rather a general, than a particular portion of this oath, let his Majesty's Cabinet be extremely cautious, to ascertain it themselves, before they publish such a proclamation, when, where, and how, this precise part has been disposed of!!! Because, if done away with TOTALLY, then the Roman Catholic Church is not in truth immutable any longer.

"*Hæreticos, schismaticos, et rebelles, eidem Domino nostro (vel successoribus prædictis) proponere persequar, et impugnabo.*" "Heretics, schismatics, and rebels, to our same Lord, (or to his successors aforesaid,) I will, as far as possible, persecute and attack." Bishop Doyle has clearly avowed that all Protestants are heretics, and therefore they must be exposed to this sworn *persecution, and attack*, whenever it shall be possible. This sworn persecution, and attack, would, indeed, be almost merited by the Protestants, if the following passage in an address from the Catholics in Ireland, to the late Pope Pius VII. had any foundation in truth. "*Most holy father ! we, the Roman Catholic people of Ireland, most humbly approach your holiness, imploring for five millions of faithful children, the apostolical benediction. We deem it unnecessary,*

most holy father, to remind the sovereign pontiff of our church, of our peculiar claims, to his protection, and support, for we cannot for a moment imagine, that your holiness is unmindful of the constancy, and devotion, manifested to the holy see, by the Roman Catholics of Ireland, in despite of the MOST SANGUINARY AND UNRELENTING PERSECUTION THAT EVER AGGRIEVED A CHRISTIAN PEOPLE."

In what instance has this most sanguinary, and unrelenting persecution, taken place? Instead of a prime minister of England, thinking of applying to a Pope of Rome, either for assistance to govern the Roman Catholic subjects of the empire, or any sort of a concordatum, here was a *direct case* for an *ex-officio*, by his Majesty's attorney general. Why were not the statutes of the realm put into effect? Why were not the penalties of Præmunire, inflicted on that Popish directory, who assumed an authority, and discretionary power over five millions? Was not such an application to the Pope, and so base a falsehood, worthy of the attention of his Majesty's Irish government? After such an appeal to Rome, who that has one spark of loyalty in his composition, will propose giving power to Papists, in our Protestant government? Was not this an evident act of high treason, in applying to a foreign power, to interfere in our state, instead of petitioning our own legislature, to remove any grievance they had to complain of? Are the Protestant heretics of the empire, to be wretchedly, and actively aggrieved, by suffering Papists to govern them? Has not the most Rev. Dr. Troy, most positively asserted in one of his pastoral addresses, "*The religious opinions of the Roman Catholics, being unchangeable, are applicable to all times.*" At all times, will their rage against heretics be exerted, when it can be effectual.

Who wrote that book, under the signature of Pastorini, which predicted the destruction of all heretics, in the year 1825?

The most Rev. bishop Warmsley, who died in 1797, had the disgrace, or credit of this horrible production, and prediction. That Pastorini, in page 193, publishes "*what human oblation can be more grateful, and glorious to the divine author of the Christian religion, than the sacrifice of holy victims slain for his sake?*" Eusebius Andrews, in his publication, called by him "*The Truth-Teller*," informs us that the late bishop Milner, of celebrated notoriety, had written different things under the signature of Pastorini. This fact, is of much more consequence, than a superficial observer may suppose; for, if it could be established, that the Popish bishop of Castabala, were the author of that "*History of the Christian church, from her birth to her final triumphant state in heaven;*" and the impious blasphemies contained in it, which have been attributed to the most Rev. Charles Warmsley, lord bishop of Rama, then that Popish divine would be relieved from a load of horrible malignity. The Rev. Dr. Milner, would then be estimated at his real value, and his avowed publication, called "*The End of Religious Controversy*," would sink into its merited detestation. It is the most powerful attack, perhaps, which has ever been made upon the Bible. It is one continued tissue of falsehood, so cunningly concealed, as to appear even like truth, till both are put to the test. Never has been published, a more dangerous book. It would indeed rivet the chains of Popery, and doubly link, with adamant materials, the already too-strongly fettered slaves, of the sovereign Pontiff. It is a book, worthy of the notice of the legislature, and ought to have been by Mr. Henry Gally Knight, put into the most conspicuous point of view, for public inspection, when he claimed public attention for his own "*Foreign and Domestic View*," of Catholic Emancipation.

This book, which bishop Milner, styled a vicar apostolic from the court of Rome, to the midland counties of Eng-

land, is compiled from so many high authorities, that it would, "prima facie," at the first blush, seem to rest on the most solid foundations, and to possess even the basis of scriptural truth, for its contents. That book was conceived in malignity, it was nurtured in falsity, it is dressed in the very highest degree of perfection, with best finished deceptions, and thrown upon the world, with the foulest designs. What book has such numerous quotations, and references, in so few pages? What book has such an affectation of candour? What book has had so much effect in fixing the Papists, in their present misconceptions and bigotry? What book was ever written, better designed to mislead inconsiderate Sectarians, or Protestants unacquainted with the holy Scriptures?

The author of that book, by situation, and by learning, had acquired an universal respect, and influence. The church, to which he belonged, gave him high rank, and these consciences, which he was to be the guide of, paid him the highest respect. In him was placed the most perfect reliance, for sound principles in religion, and the most implicit confidence for rectitude, and truth. His moral conduct was never impeached, but his moral rectitude demands the severest scrutiny. Under the supposition of laying down, an universal basis for the examination of religious differences, and extracting from the holy Scriptures, invincible rules for terminating all religious disputes, bishop Milner has entitled his most mischievous book, "*The End of Religious Controversy*." This book commenced with a most detestable falsehood, a falsehood which pervades every part of it, and a falsehood, which renders the entire of it dangerous, to those poor benighted souls, who trust their consciences to such misguiding directors. This Popish prelate sets off, with a deception worthy of an Italian novelist, but he, in christian verity, would have his statement be thought, to be an actual fact. He depicts some cottage scene, and assembles in

it, under real names, fictitious characters. He gives to these creatures of his own imagination, a character for serious, salutary, and religious edification. From their conversations, and correspondencies, an end "*of Religious Controversy*" was to be the result, for, by the collisions of their various opinions, expressed, and written, truth was to have been elicited, and all future controversy was to be terminated.

The astonishing influence of this false book, or irreligious, deceptive novel, over the minds of men, demanding innovations in the state, deserved the notice of Mr. Gally Knight, when he wished to direct the public mind towards the merits of that question, which he had undertaken to explain, and the success of that cause, which he has endeavoured so strenuously to sustain. It is not because the Papists are numerous, that their demands should be complied with; it is not because they are fewer in the empire, that their claims should be resisted. It is justice, which should decide the rights of demand, and she shall shew the reasons for resisting them; proving, by Scripture, that Papists, by a dereliction of the spirit of the Bible, are in opposition to rectitude, and proving, by incontrovertible facts, that granting to Papists what they claim, would be political suicide, in respect of the constitution of the British realms.

Mr. Gally Knight applauds the new Constitution of Belgium, at the present day, as liberal, and just. He would wish to impress on the minds of his readers, that the British Constitution, is the reverse. If this can be proved to be the case, the legislature stands in need of alteration, and correction. Mr. Gally Knight may not be a Jesuit, he may not be a foreigner, he may not be a Papist; but his pamphlet, having been quoted in both houses of parliament, point him out as an object, deserving serious consideration. Alluding to Belgium, Mr. Gally Knight writes, "*But is this the only country which*

has outstripped us in the race of Justice, which has done, what we say is impossible? Alas! we are less advanced than Switzerland, less advanced than the whole of Germany,—less liberal than Catholic Austria, or Catholic France.”

Pray, Mr. Knight has Popery changed its tenets, or is the declaration of the Romish Pontiff, and the Romish prelates, true, that the principles of their Church are immutable? If that declaration be true, may England for ever remain, what she now is!! Let Switzerland, Germany, Austria, and France, advance in their liberality. Though Mr. Knight has not included Spain, Portugal, and Italy, in this advancement of liberality, yet we cannot shut our eyes to what is passing in them, nor can we avoid taking a retrospective view of these others. Switzerland, Mr. Gally Knight puts at the head of his list. Mr. Addison's description of an occurrence which took place there when he wrote his travels, may contribute to shew the ambition of Popery, to strive for ascendancy, even when restricted by strictest legal obligations, to limit itself within the bounds of perfect equality. Mr. Addison alludes to the town of St. Galls, and writes, “About four years ago, the town, and abbey, would have come to an open rupture, had it not been timely prevented by the interposition of their Common protectors. The occasion was this: a Benedictine monk, in one of the annual processions, carried his cross, erected, through the town, with a train of three or four thousand peasants following him. They had no sooner entered the convent, but the whole town was in a tumult, occasioned by the insolence of the priest, who, contrary to all the precedents, had presumed to carry his cross in that manner. The Bourgeois immediately put themselves in arms, and drew down four pieces of their cannon to the gates of the convent. The procession, to escape the fury of the citizens, durst not return by the way it came; but after the devotion of

the monks was finished, passed out of a back door of the convent, that immediately led into the abbot's territories. The abbot on his part raises an army, blocks up the town on the side that faces his dominions, and forbids his subjects to furnish it with any of their commodities. While things were just ripe for a war, the cantons, their protectors, interposed, as their umpires in the quarrel, condemning the town, which had appeared too forward in the dispute, to a fine of two thousand crowns, and enacting, at the same time, that as soon as any procession entered their walls, the priest should let the cross hang about his neck, without touching it with either hand, until he came within the precincts of the abbey."

Mr. Knight seems to wish to have it supposed, that the character both of the priesthood, and of Popery, has altered; for he, as if to dispel all causes for alarm among Protestants, writes, "*It is long before they discover, that they have mistaken the dictates of passion, for those of reason, and that the fears they still entertain, apply to circumstances, which have long ceased to exist.*" How long have these circumstances ceased to exist? It is necessary that the British Protestants should not be led away by Mr. Gally Knight's statements. It must not be forgotten, that no longer than at the last general election, above three hundred of the Earl of Clancarty's freeholders in Ireland, were absolutely excommunicated for voting for members to serve in Parliament, who were known to be adverse to Catholic Emancipation. This excommunication, having been Popish, spiritual, and confined entirely to Papists, was not brought before any of the law courts of Ireland. This excommunication was removed, by the interposition of friends, and by the promise of submission, in future, of the parties. Will not this excommunication form a precedent for future general elections? Shall it be passed by in silence, or looked at with indifference, when Mr. Gally Knight,

wishes to have Catholic Emancipation in our Constitution to be arranged, on foreign principles? He says, "*The different christian sects in the countries, and territories, of the German confederation, shall not experience any difference in the enjoyment of civil, and political rights.*" These three hundred freeholders were punished, to the very extreme of persecution, for daring to assert, or enjoy their civil, and political, rights.

What is excommunication? The excommunicated must experience the most dreadful of deaths. Total seclusion from social population, deprivations of all comforts; fire, water, food, raiment, even speech, and shelter, are forbidden to the wretch excommunicated. Who can truly say the Romish Church does not persecute? Who can say the Roman pontiff is powerless, if there be any respect paid to truth? Who can assert to the British Legislature, that the Pope's interference in the transactions of Great Britain, and Ireland, are solely and purely spiritual, and do not partake of any thing political? Until that spirit of persecution, confirmed by the decrees of the Council of Trent, shall have been removed, by the decrees of another general Council, or until Popery shall be totally reformed, by its adoption of the Bible commandments; Popish influence must affect every state, which the Pope of Rome, pronounces to be heretical. How, places of trust, in a Protestant State, can be safely confided to men, who must implicitly submit to his priest's desire, or suffer the horrors of excommunication, let Mr. Gally Knight, and all the lords, and commoners, who advocate Catholic Claims, expound, and demonstrate!!!

Mr. Knight writes of the seal "*having been affixed to the Magna Charta of religion.*" It would indeed be most desirable if all mankind would submit to the Magna Charta of religion, sanctified, proved, and delivered, by its great seal, the Bible. Then Mr. Knight would not have that mortifying cause of complaint, which breaks from him

in these words: "*Is it not mortifying to be obliged to acknowledge that England is the most illiberal of all civilised countries?*" How could the prime minister of England read any portion of Mr. Gally Knight's pamphlet, in his place in parliament without censuring this passage as it merits?

Where did Louis XVIII. the legitimate king of France, seek and find refuge during the reign of the usurper, and the tyranny of the convention? Where is the present queen of Portugal? Mr. Knight observes in continuation: "*We might wish to be the first, we are the last. — Shall we continue to remain so melancholy an exception?*" May this England, however it *may mortify* Mr. Gally Knight, and all Popish advocates, long continue to remain this "MELANCHOLY EXCEPTION." England's liberality is proverbially great, it is even excessive. Mr. Gally Knight himself shall be forced to acknowledge it. Do not even the Jesuits enjoy the liberality of England? Do they not instruct, without any control of the legislature? Nay, do not the Jesuits bona fide receive, from the public revenue of the state, nine thousand pounds annually, for the support of *one* of their seminaries? How many seminaries have the Jesuits the control of in England, Ireland, and Scotland? Does our legislature interfere with them?

Mr. Gally Knight informs us, "*It was but the other day that this Catholic Country, (France,) jealous of the possibility of Papal influence, took the education of youth, out of the hands of the Jesuits, and appointed a minister, whose province it is to superintend the education of all persuasions.*"*

* Education was the most celebrated quality, ostensibly, of the Jesuits, and, undoubtedly, the most certain means of obtaining influence in families, the confidence of the rising generations, and also a great consideration for themselves, in states. Well instructed themselves in the dead languages,

This act, while it speaks volumes, establishes two truths, — its sense of danger from the Jesuits, and its

deeply read in the belles lettres, learned in the sciences, very observant of the human mind, great discriminators of character, pliant, and severe, they knew well how to obtain confidence, and achieve all purposes. Their great fame for education caused their plans to be followed as examples for those who were not Jesuits. "*In usum Delphini*," "For the use of the Dauphin," was the best recommendation for the school books, both as to editions, and selection, in all noted seminaries. By the exertions of the Jesuits, the works of the witty, the learned, and that excellent scholar, Erasmus, have been expelled from all Popish schools, and of late years omitted in the Protestant. These works, especially his colloquies, disclose too much of the principles of Popery, and expose too much, the wickedness of the Romish priesthood, to be suffered to be read by Papists. Is that a sufficient cause, why Protestant schoolmasters, should banish them from classical education? The Jesuits have long since laid down as a system, plans to be pursued by the teachers of public schools; and also for private instructors, in all Popish countries.

The manœuvre of placing education in France, under the control of an ostensible minister, is a master-stroke of Jesuitical policy!! It exonerates their order, apparently, from all interference in the affair. The French nation is gulled by the measure, and suffers itself to be duped, by an idea that Italian influence is not infused into Gallican education. It is, however, as much so as when, the Italian mother of king Charles IX. and her son, were made the tools of the Pope, and executed that bloody and general massacre of Protestants, in France, on St. Bartholemew's eve, for the performance of which, the Vatican solemnly celebrated the grandest "*Te Deum*."

Who now directs the consciences of all the crowned heads, and the noble families, of all the Catholic states in Christendom? Are not their confessors, Jesuits, or men who have been strictly regulated under their discipline? If a professed Jesuit, may not think it *expedient* to be appointed, the minister for superintending education in France, cannot he, who privately guides the king of France's conscience, guide him to the appointment of some *lay Jesuit*, by enforcing it as a matter of

own tyranny over education!! The Jesuits, probably, were the promoters of this very manœuvre. It certainly gives them the entire control over education, in France, by apparently taking it out of their hands. The Jesuits perform what the last Pope boasted of, "*That he ruled France with an iron hand, covered with a glove.*" The present Pope was the General of the Jesuits. Has this Pope no power in France? It would be a waste of time to shew the obvious deductions to be drawn from the Pope's power in making those who, by Pope Pius VII. have been christened his "**EXPERIENCED ROWERS**," the confessors of crowned heads.

All Englishmen do not see with Mr. Gally Knight's eyes. His book has been favourably quoted in the House of Commons as well as in the House of Lords. He says, "*That the character of religion mainly depends upon that of the government.*" Mr. Gally Knight may not wish to mislead others, but he would do so, and materially so, were this statement to be credited. The very reverse is the fact. Religion depends upon God, and not upon governments. Governments, not acting religiously, and according to the directions of the Scripture, may give a character to their state; but states cannot alter the character of true religion. The Grand Sultan's government is peculiar, it has worship, it has ceremony: Has it religion? The character of true religion is as immutable as the Bible.

dire necessity, and "*for the greater glory of God;*" that so important a trust, as the education of the rising generation, should be placed *only* in the power of men, brought up according to what they call, the divine institutes of the order of the Clerks of Jesus?

Long heads, long hands, long perseverance, and, at length, perfect completion; though a long motto, would be far more applicable, to this irresistible order, than that of, "*To the greater glory of God.*"

The Pope, and his Jesuits, would, if possible, make the rest of mankind adopt their manufactured worship, as the true religion. The grand sultan would, by his, do the same. The Bible of is not the religion of either. National politics, to be really valid, must be mixed up with pure religion; if they be not, woe will finally overtake the state, whence it is excluded. Mr. Knight, conscious of this truth, mixes much polemic matter, in his pamphlet. He thinks to strengthen his cause when he asserts, "*During the first centuries of Christianity, the successor of St. Peter, was only considered the first bishop of the Christian world.*" This assertion is not a just one. It is, and has been a matter, which the Popes, and Jesuits long used every possible means, to try and have it generally received, as an axiom. It is an actual falsity, In the first, centuries of Christianity, the See of Rome had never been considered to have, in any way, belonged peculiarly to St. Peter; nor was the Pope, at any time, then, or since, considered, legitimately entitled, to be "*considered, THE FIRST BISHOP of the Christian world.*"

Rome, as a capital, had been considered the mistress of the world during her heathen government. Rome was not ever considered the first bishop's see. In point of priority, Antioch, Smyrna, and some in Asia and Dalmatia, perhaps, also in the isles, had a superior title. If Rome were, in reality, to be considered the first bishop's see in the Christian world, when, and how, has she lost that character? Did not Gregory the great, who was the sixty-sixth Pope, (allowing Linus to have been the first,) write expressly against any bishop whatsoever having supremacy over any other? The patriarch of Constantinople had in his day claimed such a supremacy. Gregory I. afterwards made a saint of, by Popish promotion, has left us on record, his letter to the Emperor Maurice, on that memorable occasion. "*Exclamare compellor, ac dicere, O tempora! O mores! Ecce cuncta in EUROPÆ partibus barbarum juri sunt tradita, destructa*

urbes, eversa castra, depopulatæ provinciæ, &c. &c. et tamen, sacerdotes, qui pavimento et cinere fletus jacere debuerunt, vanitates sibi nomina expetunt, ac novis et profanis vocabulis gloriantur." "I cannot avoid exclaiming, and crying out, oh the times! oh the manners! In different parts of Europe every thing is given up to the jurisdiction of the barbarians; cities are overturned, castles are demolished, provinces are depopulated, &c. &c. And yet the clergy, who ought to prostrate themselves on the ground, and, in ashes, weeping, seek for themselves, vanities, and names, and are boasting in new and profane titles." Here is proof, *most positive*, that till after the first six hundred years of Christianity, the bishop of Rome did not even look for a supremacy over his brother bishops. Since that period, however, Papacy has assumed extraordinary powers; and mighty potentates have submitted to their arrogance, ambition, and cupidity; both with respect to their own persons, and, also to the dismemberment of their dominions.

As to the immutability of the Church of Rome, it is merely, words of course. No Church has had more changes, nor greater deviations from Christianity, than the Church of Rome. Who can refuse credit to this assertion, that is really impartial, and who daily beholds the great *variety of orders*, of both sexes, which have sprung up in, and are at this moment fostered by that Church? Cardinal Pallavacini, one of the most subtle writers of his day, a man of great genius, the most refined Jesuit, then in Rome, the confessor of the Pope himself, (for Popes must have their confessors, and must likewise "*do penance*," to keep up the farce, and shew an example.) Gregory the great did penance; not for a crime of his own committing, but for those committed in consequence of his inculcation of the celibacy of the priesthood. In one of his fish-ponds, when it was drawn, were found the remains of above six thousand infants. This

fact, though irrelevant to the subject of any political pamphlet, is too important to be omitted, and its display of papal fallacy, will, perhaps, contribute to shorten that long night of delusion, in which the poor Papists have been enveloped. Every little ray of light must be acceptable to a community, so long buried in darkness, that their eyes cannot, as yet, bear the admission of full sun shine.

St. Gregory the great, is an acknowledged authority of the most important novelties in the present Popish religion. This saint, was truly a great hypocrite. When he was almost certain of being elected pope, he wrote a letter to the emperor, not to confirm his election, as the weight of the station was too ponderous for him to bear. Having dispatched this epistle, by means which were certain to expose it to interception, he concealed himself in a lumber room, in the monastery to which he belonged, from whence he suffered himself to be dragged to the chair of St. Peter. Saint Gregory admitted widowers into holy orders, and after having *done penance* for the crime of being the cause of the deaths of so many infants, whose remains had been found in his fish-ponds, he no longer insisted on the celibacy of the clergy, though shortly prior to that discovery, he had expressed some scruples at the admission into holy orders, of any person who had violated their chastity.

This St. Gregory was the inventor of purgatory. Christ, himself, has informed us that there is a paradise. Would he not have told us of it, if there were a purgatory, where souls could be purged by fire? Lazarus, and Dives, were in different places, but the gulph between them was, *for ever and ever*, impassible to the unhappy Dives. The malefactor, converted even on the very cross, was assured, by Christ himself, of immediate admission into paradise. The Jews were in the habit of seeing Christ daily, they believed him to be but a man. They

condemned him, and crucified him, for claiming the power of God, and of remitting sins, on sincere contrition. When the Jews saw Christ's miracles, they could not deny that his power was God-like. But they would not believe him to be God; because he had, on various occasions, said, "*Thy faith hath made thee whole;*" thus attributing, as they thought, faith in the great I AM, instead of faith in himself, who was, to all appearance, like one of themselves.

The scheme of Providence, and the predictions of prophecy required the crucifixion of the Son of God. The inexplicable mystery, amounting to almost a delusion, of Christ's manhood, the dispersion of the Jews, the rise of Popery, its approaching alteration, and reformation; the reign of Mahomet, the downfall of that government, the formation of sects, the very causes of schism, or separation, are all necessary preludes to the propagation and triumph of the true religion of Christ. It is by these deviations from true religion, that false religions shew their fallacies, and that the religion of Christ will be finally established.

This intercepted letter of St. Gregory's, is very important. It fully establishes one grand truth, that in his day, the Pope was not regarded as the supreme head of the Church. Had that been the case, the emperor could neither have rejected, nor ratified his election.

That letter also confirms another well authenticated piece of history, though not, indeed, noted in the old Almanacks. Saint Gregory had himself been sent to the emperor to Constantinople, as nuncio, being selected for that consequential station, on account of his very great talents, by the Pope, his predecessor. When he was exalted to the Papacy himself, he sent Anatolius, to Constantinople as his nuncio, and most expressly wrote both to the emperor, and to the patriarch of Constantinople (who, at that period, was laying claim to uni-

versal supremacy) "*Par in parem non potestatem habet*;" "Equal over an equal has not any power," and that to all his Apostles, Christ had given equal power.

Another part of the letter, which Anatolius had to deliver to the Patriarch of Constantinople, ought not to be buried in oblivion. It is now very important to the Roman Catholics. If they believe it, and as it is certainly the production of St. Gregory himself (who was as *infallible* as any Pope who preceded, or has succeeded him) it may open the door of the House of Commons to them. It may most conscientiously remove from their minds all their *antiquated scruples* about the Pope's supremacy, and permit them most safely to swear on oath, that they no longer believe in that contested point, **THE SUPREMACY OF THE POPE OF ROME.** St. Gregory's words are: "*A bishop cannot be universal; but to the exclusion of the others. If his bishopric extend over the world, there cannot be another but himself. This is contrary to Scripture, WHICH, ESTABLISHED BY THE HOLY SPIRIT, says, BISHOPS, not a BISHOP. The Scriptures, the Apostles, and the holy Fathers teach, that Jesus Christ has but one flock, of which he is the Shepherd, and the head, and that every bishop receives and possesses, solidly, and effectually, his own portion, of that general flock.*" If Protestants deny the infallibility of popes, will they deny that this Pope has, in this letter, written true scriptural sentiments, most rationally, and logically expressed? If the Papist pay attention to its plain, and obvious meaning, he can safely swear, he does not believe in the Pope's supremacy; and, by so doing, he completely removes one of the present impediments to his admissibility to parliament.

But the Papist must not limit, or confine, himself to this single point, in this most useful letter. It contains another point of far greater importance to his eternal salvation. This consequential letter, if it be duly con-

sidered, seriously examined, and conscientiously acted on, at once *reforms* Popery. It effectually, and solidly, lays down a most essential truth. That incontrovertible truth, is of more real importance to Papists, than any parliamentary, or political distinction whatsoever. It makes him a new, and regenerated creature. It affords him the genuine, and most essential, emancipation. This letter destroys the basis of Popery. This letter for ever removes all the pernicious doctrines, which are now in force, and which have no *solid* foundation. This letter puts an end, a final extinguisher, on **POPISH TRADITIONS**. It avers and avows: "*This is contrary to Scripture, which is established by the Holy Spirit.*" Here Papists have the words of their own Pope, that the Scriptures are established by the Holy Spirit. If that be the case, there is an end of **TRADITION**.

Anatolius, Gregory's nuncio, at that instant performed his function, and the patriarch's claim of supremacy was entirely given up. But Anatolius played the rogue. The usurper Phocas destroyed the emperor, and on the Pope Boniface, about the year 606, bestowed the title of *Supreme head of the Church*, who verily was the identical nuncio, Anatolius, whom Gregory the great, had sent to Constantinople, in the year 696, to prevent the patriarch of that capital from committing such a sin, as reducing the flock of Christ, the great Shepherd, under the jurisdiction of any single person, and claimed only for himself, the simple title, of Bishop of Rome. He did not even claim for his see any sort of that priority, which it has since assumed, knowing that it was not its right, for that the very name of Christians had been first established at Antioch.

Every attempt to falsify truth, establishes it the more firmly, the moment that the effort of falsification is detected. Those who had some doubts of the truth of Fra Paolo's History of the Council of Trent, had every scru-

ple or doubt of its verity, removed by cardinal Pallavacini's fine story, and not true history of that transaction. Pallavacini was a Jesuit. He was the Pope's confessor. He was likewise the confessor to some of the prime nobility of that court. He was celebrated for his "*fine wit*," and the college of cardinals appointed, and selected him nearly half a century, forty-six years, after Fra Paolo's genuine history had been published, to try and decry it. Why was it not done sooner, when all the facts were recent? The Vatican was to supply him with documents, and many of the *dates* were even *altered*, that a discrepancy in these, and some other trifles, of no real consequence, in the general transaction, were set down, to try, and prove, Fra Paolo a liar. But Pallavacini's attempt at that, like the Pope's attempt on that good man's life, has only heightened his reputation, and debased, their efforts and themselves. Fra Paolo's good constitution, and Providence, enabled him to enjoy the titles, of "THE ORACLE OF VENICE," and general of the order of Servi for sixteen years, after the Pope, at the expense of 20,000 crowns, paid to assassins, had inflicted, on this upright Christian, true historian, and most rare genius, several wounds, each intended to have been mortal! His history of the Council of Trent, if properly attended to, would, of itself, destroy Popery. The Papists dare not read twelve lines of it, without incurring the penalties of mortal sin.

What really procured for father Pallavacini, his cardinalatcy, was his procuring the princess Borghese, as a wife for Don Agostino, Pope Alexander VII.'s nephew. Fabio Chighi was of a mean family, and when he was elected Pope, this princess, one of the most beautiful women in Rome, attached, and almost betrothed, to young Colonna, the son of the constable, a personage of the highest distinction almost in all Italy, refused the Pope's nephew, though, he offered to purchase for him

a principality. The princess Borghese's father, and uncle, were, by death, carried off suddenly. She then fell under the tutelage of her grandmother, the princess Rossano. The Jesuit, the refined genius, Pallavacini, was father confessor to the Pope, to the princess Rossano, and to her granddaughter, the princess Borghese. This Jesuit's genius, triumphed over the young lady's attachment for the constable's son, and every other obstacle. What the Pope's own direct influence could not bring about, this father confessor achieved. Don Agostino got the princess, and the Jesuit got promoted, to be a Cardinal. Pallavacini's story of the Council of Trent, has generally received the entire credit of his **EMINENCE's** promotion. His success, as a go-between, had the real merit, of his obtaining this title just then, *for the first time invented*, that of "*Illustrissimo*," heretofore in use, not being considered sufficiently great, for men, who were the only parties eligible to the superlative station, of supreme Pontiff, or to become Vicars of Christ. Surely the Papists of the present day, will pay some attention to the statement of that most eminent Cardinal, when he describes the modern Church of Rome; and the Protestants, and Sectarians, who are not acquainted with these circumstances, will pardon the intrusion of so long a digression, if it afford them amusement, or information. The hierarchy of the Church of Rome, has ever boasted, that it was not only *unchanged*, but likewise *unchangeable*. Pallavacini asserts, "*The Church of Rome, mixes in her conduct, carnal and worldly polity. That her present government is framed by the rules of this world. That the Church aimed to augment her wealth and glory. That if Plato, and Aristotle now lived, they would acknowledge, that, according to their rules of worldly wisdom, and philosophy, there could not be a more noble, and excellent form of republic.*" Again, "*The Church heaps up riches, crosiers,*

mitres, and benefices, to draw by these cords of humanity! Again, "*According to the ideas of the wise men, of this world, a republic to be well formed, and fortunate, ought to be opulent, flourishing in wealth, abounding in pleasure, and full of wise men, according to humanity.*" Again, "*Men are naturally fond of pleasure, wealth, and honour, and are averse to poverty, and meanness. It is fit therefore, to ACCOMMODATE THE LAWS, AND FORM OF THE CHURCH, according to these inclinations, regard must be had to the dregs of Adam, and to what sort of people we live among. That the maxim is not absolutely true; 'THAT EVIL IS NOT TO BE DONE, THAT GOOD MAY COME FROM IT.'*" Again, "*Human felicity, and temporal prosperity, may be found at Rome, and in the Pope, as in their natural spring, and all the world ought to pay tribute, to support the Majesty of that court.*" Again, "*It is by keeping up this splendour, that infidels, and mahometans, may be converted to the faith.*" There is not any allusion here to spiritual doctrine, church discipline, nor any idea mentioned of addressing these infidels, and mahometans, by their understanding, for the conviction of their minds. Indeed, father Pallavacini, for he was not at that moment, a Cardinal, plainly, and above board, asserts, "*It is a folly to think of reforming the present church, according to the model of the ancient church, and that it is great foolishness to believe, that what is ancient, is better than what is new. That the church was in her infancy, when she was so severe; that societies change as bodies do, and are to be governed according to their age. That it is idle to be enslaved by vulgar opinions; that it were as ridiculous to go about to reduce the church to her first state, as to think to oblige mankind to return to a primitive state, and live on acorns.*" Here are abundant proofs of changes in the Romish Church. In these quotations, the present rapid marchers, or runners, in intellect, will find

much matter to advance them in their career.

The unimpassioned and reflecting mind, must perceive that the Church of Rome, has not always been either *unchanged, or unchangeable*, though she may truly retain her character, according to her motto, "*semper eadem*," "always the same;" "*Matchless in her priesthood*," and in her Popes every thing, and any thing, but INFALLIBLE!! In the very order of the Jesuits, has not the Church of Rome, proved both her adoption of novelties, and her departure from Christianity? Do not the Jesuits, and the infernal inquisition, though called holy, confirm this statement? The Jesuits govern the inquisitions, in every country, where they are admitted; and what nobleman, or plebeian, or any intermediate rank, of either sex, can be secure from its horrible tortures? Dicks, in his philosophy of religion, informs us, that, between the years 1481, and 1750, the holy inquisition "*had caused 34,658 persons to be burned alive. Between 1481, and 1808, by it in Spain only, were sentenced to the galleys, or perpetual imprisonment, 283,214 persons. In the Duchy of Lorrain, 900 females were burned as witches.*" In addition to this dreadful list of cruelties, Antonio Puigblanch, in his "*Inquisition Unmasked*," asserts that within them, 30,000 females had perished. This catalogue of cruelties, has certainly nothing to do with the Catholic Question of Emancipation; but has it not much to do with the Catholic religion? Let the Pro-Popery advocates, read this with attention, and let their own consciences ask them, is it right to do any single act, which can promote or perpetuate Popery, when Popery can inflict, such cruelties, by the inquisition, and these Jesuits, whom Pius VII. recorded in print, as his "*experienced rowers*?"

In all the latter transactions of the Papacy, the order of the Jesuits, have been enabled to direct the actions of

the nominal supreme pontiff. This was so very palpable, and their conduct had been, in every respect, so culpable, that Mr. Gally Knight himself acknowledges "*in later times we see all the Catholic sovereigns of Europe, expelling the Jesuits from their kingdoms, and uniting to require the Pope, to dissolve his favourite order.*" What an order must that be, which could unite the sovereigns of Europe for their destruction? But this requisition was not really efficacious. The order was, indeed, dropped, for a moment, to all appearance, but secretly it carried on all its operations. The Jesuits absolutely ruled Spain. Spain had been one of the most powerful of all the monarchies, but what has its bad government reduced it to? Mr. Gally Knight's words will best explain it: "*The result has been the gradual transition of one of the most powerful monarchies into one of the weakest—an awful lesson even to kings.*" And in his next page, Mr. Knight observes, speaking of Catholic countries, "*The Church has acquired a supremacy inconvenient even to the monarch.*"

What is it that the Papacy will not attempt, on governments, where it can once gain power? Were Mr. Gally Knight's mode of reasoning to be yielded to, the Romanists, would soon have power enough even in England, to effect any purpose. He looks upon them as champions for liberty, or would endeavour to make us Protestants think so, for he says, "*Above all, let us remember that it is to Catholics that England is indebted for the great palladium of her rights—for Magna Charta itself.*" What an oblique vision must that eye have, which can view this "*domestic*" transaction, as a gift, to Protestants from Catholics? Magna Charta most certainly resulted from the Pope. His tyranny, and the monarch's submission, caused the peers of the realm, *to unite*, to preserve their rights; but as there was then, but one worship in the nation, there could not have been, any Protestants, to return thanks, either for the Magna Charta, or any other

favours. It was not any religious grievance which assembled these peers at Runnymede. It was their temporal properties, their personal liberties, and these shameless impunities, enjoyed by priests, after the commission, of the worst of crimes, which caused their convention. It was the crimes of the priesthood, which called for correction, and, in procuring that correction, *religion*, from what it then was practised, became, *itself*, reformed. *So will yet the Popish religion be again reformed*; as soon as the present fervency subsides into sober reflection !!!

Mr. Gally Knight writes, “ *The character of the Presbyterian Church is infinitely more opposite to the Church of England, than that of the Church of Rome.*” Is this assertion the fact? The Presbyterian Church does not persecute, the Protestants, or any other religionists, *as heretics*. The Church of Rome persecutes all other congregations, but its own, *as heretics*. Protestants must not permit themselves to be led astray, by Mr. Gally Knight’s statements; whether they be positive assertions, or hypothetical positions. We must not be lulled into supinity, nor must our active exertions, against the increase of Popery cease, because Mr. Gally Knight thinks proper to write, and impress his readers, with an hypothetical *if*: he writes, “ *If Papal power is no longer formidable, if the character of the Catholic religion is regulated by that of the government:*” What then? must we run blindfold into the snare, laid for us? This gentleman’s attempt to mislead others, should be most particularly guarded against, *if*, he be indeed misled himself? He wishes to persuade his readers, that it is only a question of policy simply, when the fact really is, (and every step taken, by the Papists, proves it, and every resistance, they make to the statutes of the realm, confirms it,) that it is much more a religious question, than a political one. Mr. Knight writes, “ *It seems to be agreed on all hands,*

monarchy, to its present state. . . That Church-government, also, has almost destroyed Portugal, by corrupting every principle of pure religion, by sanctioning marriages in its princes, forbidden in holy writ, and by its dispensations, indulgences, pretended miracles, processions, and superstitions, has turned the minds of entire populations from God, to the Pope, from the gospel, to priestcraft.

France has felt the force of the Italian Church, in a degree, greater than any other kingdom. The injuries which she has sustained from the Popes, and Jesuits, have been far greater than England, favoured England, has hitherto experienced. But England must still be on her guard, she has a great kingdom at stake, as well as religion, and she must preserve Ireland, not from foreign foes, but from her natives. Let England even take a lesson from Mr. Gally Knight, who writes, "*Hopeless, and helpless, they (the Irish,) sunk into the sloth of savage life, into the inaction of despair, and the only sentiment which remained alive in their bosoms, with all the strength of a master-passion, was — as it well might be — hatred of England.*" This language differs but little from its prototype, and the sentiment is precisely the same, in the original, and in the copy. At the Popish Meeting of the largest province in Ireland, that of Munster, the newspapers report the present elected parliamentary candidate for the county of Clare, Daniel O'Connell, Esq. to have used the following words, in his florid harangue on that memorable occasion, when he was addressing the Catholics of Ireland. "LET THEM NOT SINK INTO THE SULLENNESS OF DESPAIR, AS IF HOPE HAD PASSED BY. *It was through the stupid perseverance of England that the glorious flag of liberty was exalted in America. It was that stupid perseverance which roused infant America from her slumber, when she sprung from her cradle, and having torn down the meteor flag of England, planted that of liberty in its stead. Thus affording an example to the oppressed.*"

How well has Mr. O'Connell portrayed, in another part of his harangue, Mr. Gally Knight's well expressed phrase, "*The only sentiment, which remained alive in their bosoms, with all the strength of a master-passion, was—as it well might be—hatred to England.*" With what responsive sympathy, in what perfect unison, do the following words of the elected member for the county of Clare, harmonize with Mr. Gally Knight's expressions: "*Accursed be the day, in the memory of all future generations of Irishmen, and if it live, may it be to warn and admonish.*" The prelude to this rapturous exclamation was, "*It is said to have been a sweet and mild evening on the 23d of August, 1172, when the first English foot-steps pressed the green soil of Ireland.*"

The Duke of Wellington did perfectly right to make Mr. Gally Knight's pamphlet known to his Majesty, to the legislature, and to the public. It was an act of duty, and he has performed it. Lord Chancellor Bacon has recorded the duties of both the King, and his ministers, in these words: "*KINGS MUST BE ANSWERABLE TO GOD. But the ministers of Kings, whose eyes, ears, and hands, they are, must be answerable to God, and man.*" The same sense of duty, it is to be hoped, will induce his grace, the Duke of Wellington to peruse these observations on Mr. Knight's book, and cause his grace, to perform the office of both an eye, and ear, to his most gracious Majesty, on the true state of Ireland, and on the opinions of the Protestants there, and in Great Britain, and in Scotland.

Mr. Gally Knight's book is, in some parts, positively a misstatement of facts. He writes, "*Ireland obtained the treaty of Limerick as the condition of surrender.*" This is an unfair position, and not the fact. The surrender of Limerick, was, certainly, by a treaty, but that treaty could not be in any way considered as a definitive treaty. The parties, making it, had not full power.

Limerick had no power over any other part, or city, or fortress, of Ireland, the others having already been all subjugated to the king, before Limerick surrendered. The king, himself, could not ratify such a treaty, as the garrison of Limerick required, and he distinctly declared, it must be finally submitted to the parliament. Mr. Gally Knight calls it, "*A treaty which was only half fulfilled, and eluded in all the points, most important to the welfare of that unhappy country.*" The parties who had signed that treaty, have also put their signatures to a document, that its articles were "*satisfactorily perfected, and fulfilled.*" Mr. Peel, in his place in parliament, has very lately said enough on that treaty, to convince the public, and to satisfy any caviller, who understands the common justice of fair discussion.

But invective against the government, rather than dispassionate research for the cause of the unhappiness of Ireland, or the true means of removing it, seems to have influenced Mr. Gally Knight, when he attacks that prince, whom the enemies of the British Constitution, *alone*, condemn, and whose memory, the friends of genuine and legitimate liberty, have designated with the epithet of "*glorious.*" King William III. from religious principle, was the decided foe of Popery. His correspondence with Locke, Limborch, and other men of the most serious reflection on religion, and liberty, demonstrates that the policy, and actions, of this prince, emanated from a just appreciation of the real importance of pure religion, to the welfare, both of mankind, and of the state.

The demagogues of this day, have decried the deeds of *him*, who saved more states than Britain, and Ireland, from the tyranny of Popery. Mr. Gally Knight has lent his powerful aid, to criminate the conduct of that king, and that government, whose regulations were the necessary, *the absolutely necessary result*, of the conduct of

both the foreign and domestic enemies of the state!!! Mr. Gally Knight expresses his opinion in these words: "*The true persecution of the Irish, according to law, was begun under William III.: completed under the reign of Anne; and maintained with additions, till the reign of George III. At the very time England was securing to herself the blessings of freedom, was resplendent with the rays of victory, and the glories of talent, Ireland received the death blow to her peace, in the shape of the penal law. The cup of her misery was now filled to the brim!!*"

What a statement! What conduct rendered that "*penal law*" inevitable, and compulsory, on the part of the rulers, and legislators of the state? The Papists know it right well!! The Protestants cannot bury it in oblivion! Too many tragic scenes, too much cruelty, have taken place under our own eyes, to suffer us not to dread the renewal of similar horrors, unless ferocious Popery be first subdued.

Ireland has witnessed a rebellion in 1798; Ireland has witnessed a rebellion in 1803; and Ireland has witnessed insurrections in 1821, 1822, and a continuation of insurrectionary proceedings, to this very present moment, which evince a perpetual hostility against the Protestant establishment. The Catholic continent encourages, and foment, that same conduct, which produced the penal laws. In Paris, not long since, a Jesuit published a strong incentive for an universal Protestant massacre; and the Abbe Genet, though resident in France, cast the eye of destruction most particularly on Great Britain, and Ireland, when he wrote, "*Woe! woe! to whomsoever shall attempt to usurp, oppress, suppress, this power of the supreme pontiff: these immutable and infallible truths. Shall not the sword leap from the scabbard at the command of heaven, to EXTERMINATE, and blot out, from the blessings of life, and existence, every impious,*

and daring HERETIC." After this pious exclamation, and proclamation, of one of the society of the Clerks of Jesus ; which declare all their deeds are, for the greater glory of God ; ought not the heretics, if possible, to take away the swords, of those who would "*exterminate them,*" "*and blot them out from the blessings of life and existence ?*"

The humourous Rabelais describes precisely such an exterminating sword, as the Jesuit Genet would desire. Rabelais had likewise put that dreadful weapon, in the hands of a priest, called friar John. Could the order of Jesuits but recover that miraculous sword, they would not wait till it leaped "*from the scabbard at the command of heaven ;*" but they would themselves draw it, and put it to the proof !

Who can refuse to Mr. Gally Knight, the full measure of praise, due to a powerful partisan ? This gentleman tells us, "*Protestant ascendancy, however, is a part of our own crooked policy — Ribbonmen, and Orangemen, are beings of our own creation — the blessed effects of perpetuating differences amongst the inhabitants of the same country.*" Ascendancy is the natural result, which wisdom acquires over ignorance. Distinctions of character, must ever exist, where there are differences of principles in religion.

As Mr. Gally Knight proposes, that Protestants should surrender that ascendancy, by way of removing the perpetuation of these differences, and as the venerable Lord Eldon, is strenuously opposed to any such measure, why should not Mr. Gally Knight suggest a scheme, equally efficacious, if Mr. Knight could, by writing to the Pope, achieve such an undertaking. Let the late general of the Jesuits, who as such, must know all their devices, and their "*crooked policy*" (for Jesuits have perhaps as crooked policy as any other folk,) now that he is Pope, from the plenitude of his power, absolve, first himself,

next the Jesuits, and then the rest of his priesthood, from the oaths, which they have taken, to observe all the decrees, and curses, against heretics, ordered by the wicked Council of Trent. The Pope may then call a new Council, where, if it be truly a general Council, and not like that at Trent, where there were no divines, from any other religionists, but the Papalists, themselves, and in such a Council, a new series of decrees may be framed, by which Protestants may be let live, and likewise many of the present differences of religion may be removed.

Neither the most solemn promise the Pope in his plenitude of power could make, nor the oaths of all the Jesuits, and the entire Romish priesthood could take, to the contrary, can alter any decree in the system of the Council of Trent. *Nothing, but another general Council,* can abrogate even a single regulation of the last, or any former Council!!! Public religious discussions, or controversies, cannot have any *political* results, in changing the dogmas of Popery. The eyes of the Papists may, however, be enlightened by them, so materially, as to induce them to forsake their present erroneous opinions. At such places only they can have the opportunity of hearing the true doctrines of Christianity, because their priests will excommunicate them, if they dare to attend a Protestant place of worship; and it shall be subsequently proved, that they never yet have had, the true Bible of God, either preached to them, or to be perused by them.

Mr. Gally Knight's opinions, however, though by no means so material, shall be first discussed. He informs us, "*That the Catholics remove our fears with the most solemn assurances; yet we assert that our fears are exactly the same.*" Our fears must ever continue the same, as long as we hear their most solemn assurances, see both their open active violences, and feel their concealed treacheries, to be in direct contradiction to these most

solemn assurances. Pius IV caused the Council of Trent, to frame certain decrees, to keep the Papists, and the reformed religionists, or Protestants, separate, and make them “*for ever irreconcilable!!*” From that period, 1563, to the present, 1829, these decrees have lost little of their force, and nothing of their principle. Their effects have varied, at various times, as certain circumstances have increased, or diminished Papists’ power of injuring Protestants. The principle has remained inviolable. What act of Council, what bull of any Pope, what declaration of any national synod, what proclamation of any university, has attempted to remodify, suspend, or abrogate the following injunction issued by the wicked Council of Trent? May it not well be called wicked, when all the wicked actions, ordered to be done, by the Popish priests, and all the persecutions, and cruelties, inflicted on the Protestants, “*as heretics,*” have had their source in that Council? From thence has issued, “*Quamobrem Patres Œcumenicæ tridentinæ synodi, cum tanto et tam pernicioso huic malo, salutarem aliquam medicinam adhibere maxime cuperent, non satis esse putarunt graviora Catholicæ doctrinæ capita contra hæreses decernere; sed illud præterea sibi faciendum censuerunt, ut certam aliquam formulam et rationem christiani populi ab ipsis fidei rudimentis instuendi traderent, quam in omnibus ecclesiis illi sequerentur.*” “On which account the Fathers at the Œcumenical synod of Trent, as they were chiefly anxious to apply some salutary remedy to this so great, and so pernicious an evil, did not think it *sufficient* to decree, the more weighty canons of the Catholic doctrine against heresies; but they *in addition* appointed one to be framed by the *synod itself*, as a certain form, and reason of faith, of the Christian people: this principle instituted, (*ab ipsis,*) by themselves, they hand down, as the one, to be followed by the Christian people, in all Churches!!!”

Here is a positive rule of faith, to be followed by the Christian people, (none being allowed to be Christians, but those of the Romish Church,) which faith, would exterminate heretics, and which rule of faith was framed peculiarly against them, in addition to the more weighty canons of the Catholic doctrine, against heresies. This may not perhaps be considered by the Papists, as that forbidden crime, of adding to the Scriptures, and is to be regarded only as a rule of Church discipline, against heretics. In the following words, not the holy Scriptures, but that wicked Synod of Trent, has distinctly defined him, to be an heretic, who sins against that particular faith, or peculiar rudiment, appointed by themselves, (*"ab ipsis fidei rudimentis instruendi traderent,"*) and which they have handed down, for all posterity, to be followed in all Churches, (*"in omnibus ecclesiis illi sequerentur."*)

To convince Mr. Gally Knight, that it is not the "crooked policy," of the British government, which stands in need of correction, but the impious decrees of the Synod of Trent, which demands rejection, and the crooked policy of the Popish priesthood, in perpetuating them, which requires reformation, the precise decree, shall be submitted to the inspection "*of the judges.*" "*Non enim, ut quisque primum infide peccavit, hæreticus dicendus est, sed qui ecclesiæ auctoritate neglecta impias opiniones pertinaci animo tuetur.*" "For it is not, whosoever has at first sinned in faith, must be called heretics; but he, who neglecting the authority of the Church, defends impious opinions, with a persevering disposition." This shows that the Council of Trent, by order of Pope Pius IV. did make a specific decree "*to keep the parties for ever irreconcilable,*" and that the person, rejecting the truths of the Christian faith, which is a sin, is not to be regarded, so great a sinner, as that person, who neglects the authority of the Church of

Rome, or defends his opinions, 'if they be contrary to that Church, "*with pertinacity.*" How then can Mr. Gally Knight prove that "*Ribbonmen, and Orangemen, are beings of our own creation?*" These names, only are of modern acceptation, their principles, so contrary to each other, have their origin, not in the parties themselves, but in the decrees of the Council of Trent.

How can the perpetuation of these opinions, be prevented? They are perfectly diverse; they cannot be reconciled; they cannot both be right. Which is wrong? Let that which can be proved to be wrong, be rejected, and so reformed, as to be made to correspond with that which is right, so that there shall no longer be any diversity.

Who shall be the judges? What shall be the standard, for the judgment to be directed by? It is scarcely necessary, in the year 1829, to tell all christian people, that there is one fixed immutable standard. The Popish priests, indeed, have the audacity to assert, that this immutable standard, is mute, and does not speak!! Their consciences must tell them, that such an assertion is false!! The Bible is not mute, it speaks aloud to all who will open their ears, and listen to its voice. Conscience does not speak any given language, but its still small voice, though it does not produce any audible sound, must thunder conviction, to the intelligent soul. There can be no other criterion for the purity of genuine religion, but the Bible!!

What can be expected from any set of men, who dare attack the book of God? What will be the future fate of men, who alter the word of God?

Having denied that the Papists ever had the Bible to instruct them, the proof of such a bold assertion, must be made distinctly manifest. What law court will adjudge an approved forgery, to be a valid will, and testament? If a forged instrument be detected, and if the

forgers of it "*be brought before the judges,*" what ought to be their sentence, on conviction? DO PENANCE. DO PENANCE. Aye! these are the words, the very words; and on these two most important words, rests the proof, that, instead of the testament of God, the poor Papists have been most miserably defrauded, by a most dreadful, and most wilful forgery!! There are no such words in the Bible of God. In the New Testament, or rather the forged Testament, given by the Church of Rome, to her poor deluded victims, in the Acts, 2 chap. xxxviii. The Papists, if they read their own Bible, will find these words: "*But Peter said to them,* DO PENANCE."

The renowned Popish prelate, the most Rev. Dr. Doyle, has written, that there are no essential differences, but only certain forms of words, between the Protestant and Popish religions. Here is an actual truth, connected with as actual a falsehood!! The truth is, *there are "certain forms of words;"* the falsehood is, *that they are not "essentially different."* Nothing can be more essential in its dreadful consequences, than the differences between "DO PENANCE," and, "REPENT YE!!"

"*Do penance!*" forms the very basis of Popery. It authorises auricular confession; for how can penance be directed, if the crime be not first confessed? "*Do penance*" establishes fully, the authority of Mother Church, which is to command the quantum of penance, to be done. "*Do penance*" enriches that Popish priesthood, which can commute penances, at their own discretion, for money, to be, by that priesthood employed, in discharging souls out of a purgatory, in which it boasts of having the sole power, and property. (No Protestant, of any description, no Jew, Turk, nor Pagan, were known, ever to have made any claim on the papal rights, and privileges, or desired the possession, of any portion, of these fiery regions, never heard of till the sixty-sixth

Pope of Rome first dreamed of them.) "*Do penance*" is the most dangerous doctrine, ever invented, because it absolutely leads the unhappy sinner from repentance, by instilling into his mind, that the performance of some romantic absurdity, such as going under a large stone, on the sea-shore, in the county of Waterford, in Ireland, on a particular day, dedicated to St. Declan, will take away all the sins committed, during the last year past.* "*Do penance*," is sometimes made a compromise for the most heinous crimes; and a murderer, if he escape the law, and perform some ordered penance, is taught by his priest, that the murder will be forgiven in heaven.

Many unhappy creatures in Ireland, who have been convicted, on the clearest evidence, who have even secretly acknowledged their crimes, have, at the place of execution, made a public declaration, that they actually died *innocent*; meaning, thereby, that they considered themselves so, from having received that priestly absolution, as if they could ensure them an eternal salvation, as if they were really innocent. The recorder of the words of St. Peter, wrote in Greek, and the precise expression is "*μετανοήσωμεν*," which, in Latin, is translated *pœnitare*, or *resipiscete*; in English, signifying, repent

* On every St. Declan's day, a very dense Popish population, crawl on their hands and knees, under a fallen fragment of a rock, which lies on the sand. On that day, as much of the sand is removed, as will permit this transit to be performed. The devotees then proceed to an adjacent churchyard, where St. Declan had been buried. Each year several thousand fragments of human bones are taken away from this saint's stone coffin. Each devotee retires satisfied that he, or she, carries off a precious, and sin-taking away relick, in a bone of Saint Declan. Most strange to relate, this same stone receptacle has its store, of precious relicks, for every succeeding year, in full supply ever since the burial of this saint!! Are all religions equal?

Non audita scribo; quæ vidi, narro.

ye, and has no other meaning than contrition, or sense of sorrow, for a wrong action. The original theme, is, "*μᾶτα*" post, and "*νοῦν*" cogito, intelligo; as, post facta, sapio, or, after crime, comes sorrow, wisdom, and repentance. No Popish priest, nor the Pope himself, can change the real meaning of words. Instead of the true words of God, as in his testament, false, wicked, and interested men, have circulated a forgery, knowing it to be such, to the actual defraud of all who have been receiving from such fabricators, and cheating coiners, bad bankrupt checks, and base money, instead of bona fide bills, and the sterling coin of the sacred Scriptures.

This topic would admit of considerable expatiation; this little book must be limited; however, as its design is to render the Papists, and all Sectarians, real service, a few facts more must be brought under the cognizance "*of the judges.*" When the Council of Trent commenced its sittings, the Jesuits had no place at its sessions. Towards the conclusion of the council, Pope Pius IV. finding stronger resistance against his designs, than he expected, and fearing that the Papal authority might be too closely scrutinized, and perhaps, abridged, he sent Jacobus Lainez, a Spaniard, the general of the Jesuits, to Trent, to support the designs and interests of the Papacy. The pope knew his man, and Lainez did not disappoint his expectations. The legates of the council had received instructions to further all his manœuvres, and at his first entrance into the council, he, by actual force, (having two Jesuits at his back pushing him,) usurped a seat, to which he could not be formally entitled. Hé, however, took the possession, and retained it afterwards by the favour of the legates, and the sophistry of his own doctrine of precedence, above all the other generals of orders, though the last in creation. Those of the Carmelites, Benedictines, and others, were obliged to submit to the order of Jesus, though they had their places allotted to them at the very first session.

This Lainez was the person who particularly suggested that decree, which embodied all the decrees of all the councils heretofore made against heretics, to be perpetually valid; to be again ratified, by the Council of Trent, and likewise that some new decree, should be framed to keep the separation between Protestants, and Papists in force, for ever, and ever. The present day proves how well this general of the Jesuits performed the duty he had undertaken, and the effects ought to convince both Papists and Protestants of the dangerous influence of the Jesuits.

Having already shewn that it was Pope Pius IV. and the Jesuits, who first instigated the horrible massacre of St. Bartholemew, in France, and caused "*Te Deum*," to be so grandly celebrated at Rome for its dreadful completion; let us now dispassionately examine, and regard how exactly has the hypocrisy of Pius IV. been followed by the late general of the Jesuits; the present Pope, Leo XII.!! His words are repeated, no doubt, correctly, by Mr. Gally Knight, who informs us, "*That Pope Leo XII. in his letter to the president of the Mexican new government, dated January 20th, 1825, writes, 'OUR PECULIAR CHARACTER, AND THE DIGNITY TO WHICH, WITHOUT THE LEAST MERIT, WE ARE RAISED, EXACT OF US THAT WE INTERFERE NOT, IN ANY THING UNCONNECTED WITH THE CHURCH.'*"

Will not the Jesuits of the present day prove that the church is, bona fide, connected in all, and every great transaction, in which mankind is concerned? Why was Venice for two years, under an interdict, and on the point of perfect excommunication? Because she presumed to take cognizance of a crime committed in her immediate capital. A noble Venetian lady was forcibly violated, by a concupiscent priest. He was clearly convicted of the crime, and was sentenced accordingly. The Pope interfered; the Church claimed the culprit as her own; and Venice was not allowed the jurisdiction of her

natural government, because a priest was the party guilty.

It will not be forgotten, how much the Popish Church, of late years, especially at elections, for members of parliament, has interfered in state politics, in Ireland, openly, and in England, clandestinely. Were a priest, in Ireland, detected in any flagrant crime, with one of his own congregation, would the party aggrieved, dare, or venture to bring the culprit, into any of his Majesty's courts of law? Why, were not father Sullivan, and his coadjutor, who were both present, at mid-day, in the middle of the king's high road, when the postmaster of Tralee, in Ireland, was most inhumanly murdered, and his body shockingly mutilated, either tried as parties concerned in that horrible transaction, or compelled at all events, to give evidence of what they were present at? Why did not the present lord Plunkett, who then, as his Majesty's attorney general, in his official capacity, conducted that trial, treat these two priests, like any other subjects of the realm, so situated? Was not the ostensible reason assigned, that they were belonging to the Romish Church, and considered this transaction, (by Jesuitical sophistry,) as coming under the rank of confessions? How do the remote instance in Venice, with this recent instance in Ireland, and a thousand other instances, contradict this statement, made by Pope Leo XII. to the new Mexican government?

Power is the grand object of the Papacy, and, as in spirituals, it insists on supremacy; so in temporals, it uses its exertions to obtain it, by every possible means, with unremitting avidity. When the Jesuits, who contrived the assassination of the king of Portugal, were about to be tried by the laws of that land, were they not removed from its jurisdiction, by the spiritual interference of the Pope? Were not the proceedings on that occasion, so unjust, and so shameless, that it caused the

king of Prussia to have written "*Jamais la Cour de Rome n'avoit donne un tel scandale, quelque vicieux que fussent les Pontifes, que les siecles precedens avoient detestes aucun d'eux cependant, ne s'etoit ouvertement declare le protecteur du crime, et des assassins.*"

"The Court of Rome had never before given such an opportunity for public reproach. As vicious as had been Popes, however detestable they had been in former times, none of them had openly avowed themselves, the defenders of crimes, the supporters of assassins." This transaction did not happen in the dark ages; it took place in 1759. Of what avail are the promises or oaths of Popes? Every Jesuit is solemnly sworn not to seek, nor accept of places of emolument and rank!!! Has not the late general of the Jesuits, accepted, if he did not seek it, the highest rank he could enjoy on earth? The emoluments of the Popedom, to a man who has sworn never to marry, must they not be very considerable? This Pope, when he wrote to the Mexican government, said, "*Our peculiar character and dignity, exact of us that we interfere not in any thing unconnected with the Church.*" Mr. Gally Knight, also informs us, that so lately as 1824, his holiness had written an encyclical letter to all the Popish prelates in Christendom, which declares, "*Of civil matters we do not treat.*" What reliance can be placed on this, so positive an assertion, when the Duke of Wellington, in his place, as Prime Minister, informed the House of Peers, that the Emperor of Russia had been obliged to apply to the Roman Pontiff for a concordatum, "**TO ENABLE HIM TO GOVERN HIS STATES!!**"

How applicable to the Popes of Rome, are a few lines of the Roman poet, Ovid?

"Nil illis vetitum est, incommendataque tellus,
Omnia, et omne fretum, celo quoque nubila vexant,
Excutiuntque feris nutulos concussibus ignes."

"Nothing is to them forbidden. Every land is disrespected, and every sea; they presume even to hold the keys of heaven; and as to the fires of purgatory, they are all their own." At their nod, the souls there confined, are freed from pain, or riven with fiercer flames. This little parody of the poet, the Pope must approve of, as it proclaims his own "*Plenitude of power!!*"

If it be censured by any severe critic, let him but look to the fountain-head, and then say whether the allusion is not fully warrantable. If money can release rich folks from purgatory; if Popes have had the impiety to assume such a tone of authority, as did Pope Clemens VI. when he published, by a bull: "*We peremptorily command the angels of Paradise, to introduce their (the pilgrims') souls into Paradise absolutely, freed from purgatory.*" What language can describe them? Copies of this most blasphemous bull are in the archives of Vienna and Poitiers, and in the public library, at Utrecht, with the Pope's seal affixed.

In that same letter of the present pontiff's, bearing date May, 1824, from which Mr. Gally Knight had favoured us with a concise quotation, besides the brief declaration that "*of civil matters we do not treat,*" will also be found a matter of much greater moment, which shall not, nor ought not, to be kept from the eye of any Protestant. It is no breach of confidence to divulge it. It is not like the Duke of Wellington's familiar note to the Rev. Dr. Curtis, for this, the Pope's communication, was a printed circular, to all the Popish prelates of Christendom. By it we are very distinctly told, that the Council of Trent, is to be the standard for education, at the present day; his words are, "*And for what relates to seminaries, the Council of Trent, has given rules.*" Here is one indubitable document, to demonstrate that the dogmas of that wicked-council, have lost nothing of their force. Let the Protestants of the British empire,

appreciate the advantage which the emperor of Russia can obtain, by gaining a concordatum from a man, who has likewise published the following sentiments!!! "*A society, commonly called the Bible, audaciously spreads itself all over the earth, and in despite of the tradition of the holy fathers, and against THE DECREES OF THE COUNCIL OF TRENT, extends all its force by every method, to translate, or rather to corrupt, the holy writings, into the vulgar language of every country!.*" Who are those holy fathers, whose traditions, or verbal narratives, are to be more regarded, than the inspired book of God? Who has corrupted the Scriptures, so much as the persons who have perverted them, for the express purposes of perpetuating the dominion of Popery? Where the apostle Peter said, "*Repent ye,*" have not the Popish translators published, "*Do Penance?*" Can there be any greater corruption, any more criminal perversion of the holy writings than this? Why did not Mr. Gally Knight, add those lights to his picture of the "*Foreign and Domestic View of the Catholic Question?*" He appears to have looked only through one vista for his landscape, and to have kept in total obscurity, every precipice, every volcano, and every strong light, which could disturb his beautiful tints; or destroy the grand effect of his fine colouring.

Lights and shades, are necessary to a good picture, and the Catholic Question, must now be considered, as the grand piece in our national exhibition. Mr. Gally Knight, has amassed much matter, and has grouped it so judiciously, as to cast all, that could hurt the eye, into the back ground. He brings into the most prominent points, all the objects which can catch the superficial observer's attention. He writes: "*Those various testimonies, connected with the circumstantial evidence, afforded by the conduct of various countries, might satisfy the scruples of the most timid, on the score of Catholic loyalty.*"

Catholic allegiance, and the degree of obedience at this day, required by the spiritual prince." This spiritual prince demands, and receives too, from the votaries of his religion, the same obedience, the same blind submission, at this very day, that was paid to any of his predecessors. The injunctions of the Romish Church, at this day, her discipline, her persecuting spirit, where she can exert it, and the authority of that man, who now wears the tiara, who calls himself the vicar of Christ, who so daringly denounces the diffusion of Christ's gospel, are exactly the same this day, as they were at the conclusion of the Council of Trent. The very words with which the Cardinal of Lorraine closed that wicked council; "*Cunctis hæreticis anathema;*" "Cursed be all heretics," are still in force, and in use!!! Every Protestant, perhaps, does not know, what was the response to this pious exclamation of his eminence, the Cardinal of Lorraine. Some of his other exclamations, were followed by an "*amen*" only; but, at this most memorable conclusion, the entire body of this council cried out, "*Anathema;*" "Let them be accursed." They even repeated it, a second time, "*Anathema!!*" Is it, can it be wrong, to call that council, wicked? Mr. Gally Knight, must not suppose that the heretics of the present day, are to be blinded by any "*circumstantial evidence afforded by the conduct of various countries, might satisfy the scruples of the most timid, on the score of the doubtful loyalty of Catholic allegiance.*" Have not the Protestants, or the heretics of the British empire, direct evidence of what Popery is, under their eyes, in their own country? or may be one of "*the most timid;*" for I confess, that Mr. Gally Knight's arguments, have not removed any one of my scruples, relative to the Catholic Question. What "*circumstantial evidence*" to the contrary, can remove the direct evidence of that Popish priest, who, in his chapel, on a

Sabbath day, instead of biblical information, instead of spiritual instruction, proclaimed to his congregation, "*The government may succeed in putting down the Catholic Association ; but if they put down the rent, WE, THE PRIESTHOOD, pledge ourselves, that WE will collect it, we will evade the law, we will make the people advance to the altar, and leave on that altar, the price of their redemption ?*" Here is direct evidence, to excite scruples, in the minds of those who are not the most timid, of the "Loyalty of Catholic allegiance ;" and the positive declaration of an evasion of the law, must demonstrate to Mr. Gally Knight himself, "*the degree of obedience,*" a Protestant prince, being an heretic, will be paid by the Popish priesthood !!

Is the victor at Waterloo, to be ranked among "*the most timid ?*" What has he said, in his high station in parliament, where his visible bravery in battle, and his wisdom in council, have caused his king to place him as the prime minister ? Will Mr. Gally Knight, allow the Duke of Wellington's words, as premier, not to be direct evidence ? Has not the duke declared, "*The emperor of Russia, notwithstanding his power, was obliged to call on the Pope, to assist him to govern his own subjects. Let us not be told then, that we are unnecessarily apprehensive of the safety of our state, when the same apprehensions exist in every country, and means of protection have been resorted to against them !*"

Every state has cause to be apprehensive of its safety, which can forsake the purity of genuine religion, or give support to a worship contrary to the Scriptures of God. The British State is not as yet in that apprehensive situation, nor need she ever be, as long as her present Constitution in Church, and State, be preserved unimpaired !!!

The late general of the Jesuits must, no doubt, have been a very great man. He is now exalted to be Pope

of Rome. The Emperor of Russia has applied to him for assistance to govern his own subjects. Mr. Gally Knight has recommended that a direct communication with this Pope shall be immediately made legal, that England may seek, *Papal protection*, from his holiness's submissive slaves!!! How stands this Pope with respect to the safety of his own State? It totters to the very foundation!!! General della Genga felt it shaking; he sprung into the highest visible place to save himself, and his satellites. The effort was great; but mark well its sequel. The foundation is rotten, and the entire fabric of Popery, with the Pope, his satellites, his superstitions, and his novel, though long-existing Church, will fall. Shall Protestant England then apply to the spiritual authority of a prince who stands on the very brink of a precipice, with respect to his own usurped authority? Is England really drowning? Must she catch at a straw? That society, which the present supreme pontiff has called "*audacious*," will totally destroy all the spiritual authority of the Papacy. The Bible will destroy the Pope. The Pope, the Jesuits, the Popish priesthood, have declared war against the Bible. There can be no doubt of the result of such a war. Timid as I may be, I feel no dread from Catholicism. The Catholics, if left to themselves, will soon read the Bible. They will then come to a right way of judging.

It is the unwise advocates for the continuation, and advancement of Popery, that are to be dreaded. The staunch downright Papist, is a candid, fair, character. He speaks his sentiments boldly, and he acts courageously. He detests that Jesuitical maxim :

"Aliud clausum in pectore,
Aliud in lingua promptum habere."

"To speak one thing, but to think another,
Is the rule of each Jesuit brother."

The honest Papist publishes his opinions, and does not

conceal his resolutions. One of these resolutions, published so lately as 1827, deserves great attention. "*Resolved, That the Catholics of Ireland have always sought, the unjustly withheld rights, upon the broad, and universally comprehensive principle of liberty of conscience, and we again consecrate this, our unanimous resolution, our unalterable conviction, that it is the right of every man to worship God, according to the sincere dictates of his conscience—a right, which it is base tyranny to resist, and great oppression to control.*" Are the Papists resisted, oppressed, or controlled in this broad and comprehensive principle in any part of the British realm? Most positively they are not!!! The Catholics of Ireland, who made that resolution, have manfully given, by that, their utmost aid, to the *downfall of Popery*. May they long continue in this, "*their unanimous resolution,*" their "*unalterable conviction!*" What said their last Pope on that very subject? Has he not recorded himself both as a *base tyrant* and *great oppressor*, by the following undoubted, and unresisted act? In February, 1808, Pope Pius VII. resisted Bonaparte's demand of universal toleration, by writing, "*We understand that it is proposed, that all religious persuasions may be free, and their worship publicly exercised: We have rejected this article, as contrary to the canons, to the Catholic religion, to the tranquillity of life, and to the welfare of the state.*" &c. &c. &c. How does this Pope's recorded letter correspond with, "*That it is the right of every man to worship God according to the sincere dictates of his conscience?*" Does not this declaration of Pope Pius VII. refuse this very right, which the Irish Papists have "*resolved,*" to be "*a right, which it is base tyranny to resist, and great oppression, to control.*" This single resolution, is better than a whole volume of Mr. Gally Knight's forcible arguments. Shall England appeal to the Papacy of Rome, when her people have been made acquainted with these facts?

Whatever mischiefs have arisen from the reign of Bonaparte, certainly one good has proceeded from it.—Popish superstition, and the personal tyranny of Popes, have been very considerably diminished by it. Bonaparte shewed the French people, by his confining the Pope at Avignon, that, he did not regard him, as Christ's vicar on earth, but merely as a temporal prince. The Papacy might then have lost, perhaps, all its spiritual potency, and self-assumed plenitude of power, but for the intervention of England. She, from the double motive of giving freedom, even to a Pope, and restoring to France her legitimate monarch, defeated Bonaparte's designs on that occasion. Here let the whole world be requested to look back to the transactions of Bonaparte's coronation. It will be a most wonderful fulfilment of part of the prophecy of Ezekiel. The putting the diadem on his own head, literally crowning himself, is a circumstance, which Ezekiel has alluded to expressly. Mr. Penn's brief explanation of that subject ought to be perused by every Christian. Its being of a religious nature, ought not to preclude it from the most serious scrutiny of the statesman, as it affords the strongest political information, relative to the present and approaching state of all nations.

The real consequences likely to result to Great Britain and Russia, must plead the apology, for the following digression. It is too important a matter to be printed as a note, and is, perhaps, the most truly interesting passage in this book. It is not irrelevant to Mr. Gally Knight's desire to open a direct communication with the Pope, nor is it totally foreign to the prime minister's declaration, in the House of Peers, of the Emperor of Russia's application to the Roman pontiff, for assistance to govern his own states. Palestine will, certainly, be both the seat, and scene, of the grandest events in the latter day. We have the assurance of Scripture for it.

Mr. Granville Penn observes, "*Whenever the GREAT POWER foreshown to be the LAST TYRANT of the Church, should have manifested his arrival in the world, by the marks prophetically affixed to him, the Church might be confidently assured, that the duration of his tyranny would be short, and his catastrophe signal, and disastrous!!*" Mr. Penn directs our attention to these words of the prophet Ezekiel. "*Thus saith the Lord God, Behold I am against thee, O Gog, the chief prince of Meschech and Tubal!!*" He quotes from St. Augustine de Civitate Dei, written 1400 years ago, "*Novissimam persecutionem, quæ ab Antichristo futura est, presentia sua ipse extinguet Jesus!!*" "Christ himself, by his presence, will extinguish that, the last persecution, which will be from Antichrist." Mr. Penn writes, that the precise words of the translators of the septuagint are, "*Gogue, the chief of Ros, Mesoch, and Thobel.*"

This is of real importance: there can be no doubt of these proper names alluding to Russia, Moscow, and Tobolsk, of the present day. The learned Bochart, about 1640, wrote, "*Credibile est ex Rhos, et Mesech, id est, Rhossis, et Moschis, de quibus Ezekiel, descendisse Russos et Moscovitas; gentes in Europæa Scythia celeberrimas, quæque latissime patent.*" "It is to supposed, that from Rhos and Mesech (that is the Rhossi and Moschi) of whom Ezekiel speaks, are descended the Russians, and the Moscovites; nations widely extended, and the most celebrated in European Scythia.

Mr. Penn further instructs us, that professor Michealis derives Tobolski, the capital of Siberia, from the river Tobol, running through a country so rich in copper, that its inhabitants formerly used that metal instead of iron. A proper situation for the operations of the original Tubal Cain, noted for smith-work. To demonstrate Mr. Penn's signification of this prophecy, he proves that the Hebrew word, "*Nasa,*" signifies a cloud, as well as a

chief or prince, as its meaning is also, "*to stir up, to lift up, to exalt, to ascend*;" and Ezekiel speaks of the invader thus, "*Thou shalt come up as a storm; thou shalt be as a cloud to cover the land!!*" Mr. Renn proves clearly, that the word, Gogue, had been adopted both as a peculiar appellative to certain individuals in France, in the time of Clovis, and Clothaire; but that it also was applied to a certain rank, as, "*Major domus regie*," or "*mayor of the palace*." The adoption of this word in the earliest histories of the Franks, becomes a matter of deep consideration in these latter days. If, as is generally allowed, the word, Israel, used by Ezekiel, signify, the people of God, in all future ages, as well as a particular people, at that instant, this prophecy, may, perhaps, be applicable to our time. In the 38th chapter of Ezekiel, will be found these words: "*Behold, I am against thee, O Gog!! I will bring thee forth, thee, and all thine army, horses and horsemen, all of them clothed with all sorts of armour, even a great company. In the latter years, thou shalt come into the land that is brought back from the sword. Thou shalt ascend, and come like a storm, thou shalt be like a cloud to cover the land. It shall also come to pass, that at the same time shall things come into thy mind, and thou shalt think an evil thought, and thou shalt say, I will go up to the land of unwalled villages; and I will go to them that are at rest; to take a spoil; and to take a prey; It shall be in the latter days, and I will bring thee against my land, that the heathen may know me, when I shall be sanctified in thee, O Gog! before their eyes. Thus saith the Lord God, Art thou he, of whom I have spoken in old time, by my servants, the prophets of Israel, which prophesied in those days many years, that I would bring thee against them."* Chap. xxxix. "*Son of man, prophecy against Gog; and say, Thus saith the Lord God, I am against thee, O Gog, the chief prince, (or cloud) of Mesheck and Tubal. And I will turn thee back and leave but the sixth part of thee.*" T

Mr. Penn's comments on these and other parts of Ezekiel, deserve most serious reflection. Of the vast army of the cloud, the invader, the gogue of the latter day, if he be Bonaparte, Mr. Penn furnishes this detail: "*French, 250,000 — Austrians, 30,000 — Prussians, 22,000 — Poles, 60,000 — Bavarians, 30,000 — Wirtemburghers, 8,000 — Darmstadt, 4,000 — Gotha, and Weimar, 2,000 — Wirtzburg and Franconia, 5,000 — Mecklenburgh, Nassau, and Small Princes, 5,000 — Swiss, 10,000 — Italians and Neopolitans, 20,000 — Spanish and Portuguese, 4,000 — Total, 470,000.*" That an empire, which was so peculiarly under the protection of Providence, as to be able to resist such an overwhelming force, should now claim papal assistance for its support, is somewhat strange.

When Dr. Daniel Clarke, the celebrated traveller, visited Moscow, in a conversation, with the archbishop Plato, he mentioned an opinion, that Rome had lately laid aside some of her criminal dogmas, and become more liberal than heretofore. He tells us, the archbishop replied to him in these words: "*Sir, you do not know its intrigues, and artifices; its character resembles that of the ancient Romans, patient in concealing malice, prompt to execute it, when opportunity offers, and always obtaining its point in the end.*" If the archbishop of Moscow's opinion of the Court of Rome be correct, the present emperor of Russia could not have applied to a worse place for protection for his government. Were not the Jesuits very lately obliged to be banished from Russia? Has the Ukase for their banishment prevented these "*experienced rowers*" of the Pope, from interfering in the affairs of the state of Russia? The emperor of Russia's application to Rome for a concordatum, most fully answers these questions.

Shall the descendants of those barons, who, in the reign of our king John, shook off the gyves, with which

the Pope had shackled their king, shall they, in the reign of George IV. suffer the intrigues of Rome to again fetter, or have connexion with the government of England? Neither Mr. Gally Knight's arguments, nor all the advocates for Catholic Emancipation (as it is called) combined, can ever persuade his present Majesty, or any of the House of Brunswick, to any political, or spiritual coalition with the Court of Rome. England has already performed too great a service for Rome, but she must not seek any coalition, with, or concordatum from Rome.

Bonaparte could have overcome the Pope, he might even have destroyed the Papacy itself, if he had not been interrupted in his course, but he was finally compelled to submit to the decrees of the wicked Council of Trent. Bonaparte, like the Irish Catholics, who published their resolution, unanimously, in favour of "*universally comprehensive principle of liberty of conscience*," found it expedient, indeed, was, of necessity, compelled to communicate his wishes on that subject, to the supreme head of the Romish Church; to which France, the great nation, most submissively submits. Bonaparte consulted Pius VII. on a matter, in which only man, and man's creator, are concerned. The supreme pontiff, on Feb. 8, 1808, in reply to Bonaparte's application, wrote this answer: "*On entend que tous les cultes soient libres, et publiquement exercé. Mais nous avons rejeté cette article comme contraire aux canons, ET AUX CONCILES, à la tranquillité de la vie, et au bonheur de l'Etat, par les funestes conséquences qu' en derivaiient.*" "We understand that it is proposed, that all religions may be free, and their worship exercised publicly. But we have rejected this article, as contrary to the canons, (what canons?) to the councils, to the tranquillity of life, and the welfare of the state, on account of the dreadful consequences which be the result of it." Pope Pius VII. judged rightly, that religious toleration in France, would

produce dreadful consequences to the Church of Rome. The Gallican Church would break through the restrictions now binding it, with the Iron hand of the Papacy, as to its temporalities, and would instantly remodel itself in spiritualities, according to the canons of Scripture, careless of those of the Council of Trent. It is this wicked Council, which has so long disturbed the peace of Christendom, and which now causes all the differences on Catholic Emancipation.

By what rational claim of right can either the Duke of Norfolk, or any Papist whatsoever, look for equal privileges with a Protestant in a Protestant state? As long as the decrees of the Council of Trent are the regulations of the Romish priesthood; as long as the Papists, by the direction, and example of their father confessors, whether Jesuits, or only Friars, regard all Protestants as heretics; as long as the "*Anathema cunctis hereticis*," vociferated by the cardinal of Lorrain, at the closing of that wicked council, to which France had sent him, really to extinguish it, but which Pius IV. (by a supposed promise of the cardinal's own exaltation to the Papacy, on his decease,) prevailed on him to support and conclude it; as long as "*Anathema*," "*Anathema*," curses, curses, twice bellowed out by the fathers at that moment against all heretics, for ever, and ever, shall sound in Protestant's ears; as long as Papists shall consider Protestants degraded from the rank of Christians, and, as heretics, excluded from heaven; as long as Popery continues its present character, so long should all Papists continue excluded from, and be inadmissible to either an equality of privileges in the state, or any situation of trust or power, which might enable them to injure a fellow creature, whose soul he cannot regard of more consequence than the spirit of a brute; and whom some of the doctors of his Church have taught their too credulous congregations, to regard as *acceptable sacrifices* to God.

It must be again repeated, what "*the Pastorini*" have written, like the Lorrain, and Trest Curses, "*What human oblation can be more grateful, and glorious, to the Divine Author of the Christian Religion, than the sacrifice of holy victims, slain for his sake.*" This is no fanciful imagination, this is no factious exaggeration, this is no remote allusion. It was an horrible, and visible performance, perpetrated on Wexford bridge, under a black banner, which, had not indeed the Jesuits' motto, "for the greater glory of God," on it, but which had on it, in most legible characters, MURDER WITHOUT SIN; and which was promoted, authorised, and sanctified by the presence of the Popish prelate, the most reverend Dr. Canfield, and fifteen other members of his "*matchless priesthood!!!*"

Though this transaction may not be marked in red ink, in the old Almanacks of that year, yet the despisers of past histories, may hear of it, viva voce, from many persons, who saw the water under Wexford bridge most deeply incarnadined, with the purple gore of Protestant blood. Why did not Mr. Gally Knight bring this circumstance forward, in the domestic part of his view of the Catholic Question? Might it not explain, also, to some reflecting foreigners, that the guardians of the British Constitution, had sound reasons for preserving their Protestant ascendancy; and the strongest reasons for not being so liberal to Papists, as to give them any power, or place of trust over a population, whom they might "*murder without sin.*"

The Duke of Wellington expressed himself right well, and, perhaps, he might have had this very transaction in his mind's eye, when he impressed on the minds of the members of the most august assembly in any nation, this awful precaution; "*Let us not be told, then, that we are unnecessarily apprehensive of the safety of our state.*" No state is secure from the Papacy. It assumes autho-

riety over every state, even over those, which in no wise, apparently, pertain to its worship.

In the British empire the Pope exercises potential, and practical, influence. He sends his vicars apostolic to superintend his interests, and he consecrates a Prelacy, which extends his tenets amongst millions. All this is brought into a regular progressive action, which will be perpetual, until the decrees of the Council of Trent shall be legally extinguished, and Papists be virtually emancipated from the tyranny of their clergy. The murder of the Tralee postmaster, by a body of insurgents, in the presence of two Popish priests, ought surely to have afforded an opportunity, by their being tried, and convicted, as accessaries, of deterring the Popish clergy from interfering in political affairs, or of sanctioning such things, by their presence. No penal law need have been revived on that occasion. The same laws, which punished with death some others of the very same party, would equally have reached these two priests, if the character of Priesthood had not preserved these two spectators, from the jurisdiction of the court. Our laws are said by some to be too sanguinary; what is then to be said of those wretches, who shed human blood, without any other legal process, than the decision of Captain Rock, on only his *suspicion* of the party, being *heretics*? What says J. K. L. of our present code of laws? "*Let us not be told, it is the law; we know it is, and it is of the law we complain, but are the laws of Draco always to continue?*" Has J. K. L. murmured when Protestant blood, like that at Wexford Bridge, was so barbarously shed without any form of law, but at the will of lawless and Popish priestly power? What has Mr. Plowden, himself a Papist, candidly acknowledged? "*If any one says, or pretends to insinuate, that modern Roman Catholics differ in one iota, from their ancestors, he either deceives himself, or wishes to deceive others!!*" Here is a true and a

perfect reply to Mr. Gally Knight's question: "*Does a Catholic believe that a Protestant can be saved?*" That person is not a true member of the Church of Rome, who will dare to deny what the Council of Trent has promulgated, as an axiom. There are those, who will argue against conviction, as far as words can convey conviction. There are those, who will obstinately deny actual facts, though the result be under immediate inspection. There are those, who are bound to believe, that the most horrible crimes, must be innocent, when their performance is commanded by a superior. There are those, who regarding themselves "*as a dead body*," must perform, or attempt to perform, any crime, at the very sound of, "*for the greater glory of God.*" Every address from the Roman Catholics of England and Ireland, to the government, most decidedly expresses perfect loyalty to the sovereign, and respect for the laws of the land.

What do the speeches made at the Catholic Association declare? What does the conduct of several Catholic meetings exhibit? What do the notices of every Captain Rock threaten? What do the deeds of all Captain Rocks' soldiers testify? Of what avail are promises? What reliance is to be placed on oaths? So lately as 1809, to put the Popish Prelacy in Ireland, on the alert, and remind them of their duties, but to avoid any appearance of particularity; the Papacy took the precaution of making an universal mandate, and the Pope issued a circular. It was a solemn instruction, to all the prelates of his Church, *commanding* them to distinguish between the passive oaths, which may be taken, and the active oaths, which may not be taken, by the Roman Catholics of any heretical state, and he also declared, all oaths taken to the prejudice of the Church, null, and void !!! Can the most solemn oaths of any individual Roman Catholic, or any collected body of them, afford a shadow of security to any heretical state, or any political transac-

tion whatsoever? Could the King of England's Cabinet Ministers define so accurately, and precisely, in what stipulations (were any stipulations on oath to be made with Roman Catholics,) that either the present, or any future pontiff, may not find some point, which by Popish conception, may be thought to be prejudicial to the Church of Rome, and so, be virtually, null, and void? But this annulling quality of oaths has a far more extended range, according to the general doctrines of the Romish Church, and according to the specific published doctrines of the late vicar apostolic from Rome (alias nuncio) to the midland counties of England.

The late bishop of Castabala, the notorious Dr. Milner, has most distinctly published "*that the obligation of an oath was to be measured by its expediency.*" After mature reflection on the nature of an oath, or solemn obligation, to which God is called as a witness, what member of the Legislature will in Parliament have the hardihood to assert "*that all religions are equally good?*" If the present clergy of the Established Church, were to adopt, at this crisis, the plan of explanation of the differences between Protestantism, and Popery, which was pursued by the celebrated archbishop Tillotson, in his day, there would be no hesitation, in the mind of any Protestant, on the decision of the Catholic Question. Every Protestant, who knew any thing of the true nature of Popery, would, throughout the entire empire, join with the venerable Lord Eldon, in "*one cheer more for Protestant ascendancy.*" It is a sacred duty, and not to be neglected, in those to whom the Protestants have legally entrusted their ascendancy, to preserve it unimpaired. What possible mode of attacking it, is omitted by the open opponents of heretics? What insidious snares, of treacherously undermining it, are left unpractised by its pretended supporters? Can any thing be more candid than Mr. Gally Knight's positive declaration? Can the

British advocates for Catholic Emancipation in truth contradict the fact? Mr. Knight asserts, "*The congregation for the propagation of the Catholic Faith, established at Rome, has, at this moment, the spiritual government of Ireland, in its own hand.*"

The Popish population of Ireland, are, indeed, the spiritual slaves of this congregation, and, unfortunately, the political conduct of the same party is controlled by the same guidance. Will Emancipation deliver Ireland from the spiritual authority of this congregation of cardinals? Another declaration of Mr. Gally Knight's, is a perfect truism. He says, "*To use an homely metaphor; it is like the draining of land; until you have taken out the bitter waters, no good will result from either cultivation or enrichment.*" Neither Emancipation, nor education, can relieve the Popish population, as long as the spiritual authority of their priests is permitted to enslave their minds. The bitter waters of Popery, must be drawn off, and the pure fountain of truth, through scriptural sluices, will soon ameliorate the soil.

It is a folly to talk of education. Is not his grace the Duke of Norfolk, highly educated? Have not counsellors O'Connell and Sheil received finished educations? Is not this premier duke (after the blood royal) and are not these learned counsellors as subservient to Papal spiritual authority, and, of course, as submissive to the Papal Church discipline, and to their respective father confessors, as the illiterate peasant, who cannot read? Are not these sufficient proofs of the inefficacy of school education, in the common way? If a religious education be recommended, then, forsooth, the attempt to instill true scriptural instruction is cried out against, as proselytism. Popish priests pretend to condemn it, and yet, as much as possible, they practise it. Protestants are branded with the name of, bigots, for doing what they feel, in their consciences, from the perusal of the Holy

Scriptures, to be most strictly their bounden duty. God works by the instrumentality of man.

Mr. Gally Knight expresses himself thus, on this important part of scriptural education : "*If it be decreed on high, that the reformed religion shall be generally diffused, it will prevail; and the emancipation of the Catholics, will not prevent it. But no human interference is so likely to prolong the continuance of error, as the harrassing, however well-meant, endeavour, of proselytism.*" Is not this most extraordinary logic? Might we not, as correctly say, there is nothing so likely to prolong the intensity of this cold weather, as the continuation of sun-shine? But the parties are "*before the judges.*" Whatever has been "*decreed on high,*" must most certainly take place. God cannot be the author of evil. Evil does take place. Nothing can more clearly prove the free agency of man, nor more strongly evince the propriety of using every endeavour to procure for our neighbours, whom we are directed to love as ourselves, a sound scriptural education. If that be proselytism, every person, practising it, for the *true glory of God*, and not on the principles of the Jesuits, will receive, in heaven, that reward, which Holy Scripture has promised.

Not possessing such logical powers as Mr. Gally Knight, it must be excused me, to proceed in explaining my ideas in a more diffused manner. If every Popish peasant, in this Protestant empire, were as well educated, as Della Genza himself, the late general of the Jesuits, and now the Pope, or as the Duke of Norfolk, counsellors O'Connell, and Shiel; or if, they were as deeply read in divinity as the most Rev. Dr. Doyle, bishop Milner, or priest Edgeworth, would not these peasants think, and act, as these personages now think and act? It is the right principle of scriptural education, and not classical learning, which can benefit our neighbours; and it is the duty of all men, who can

do it, to contribute, as the Duke of Newcastle does, to that right scriptural education, even if it be called proselytism. Bad education confirms prejudices; right education removes them. Learning removes ignorance; and a knowledge of true religion, dispels error, and intolerance, and prevents persecution and cruelties. Juggernaut, Mahomet, the Pope, and the archbishop of Canterbury, cannot be rightly appreciated for their respective doctrines, but by comparing them with some fixed standard. That standard is within the reach of the peasants of the British empire, as well as of the peer of the realm. Salvation, eternal salvation, is of equal consequence to both, and both should seek it, where it can be found, in that fixed standard, and not in any suppositions traditions!!

Mr. Gally Knight asks, *Must we not confess, that we have done the Catholics wrong? That we have imputed to them opinions, which they do not in fact, entertain?* These questions will best be answered, by asking, What wrongs have we done the Catholics? In what, do the opinions of the Catholics differ from the decrees of their Councils, from the dogmas of their peculiar Church? Is it wrong in Protestants, to try, and preserve themselves, from the horrible tortures of the infernal inquisition? Is it conceiving any sort of wrong opinion of the Catholics, that they both call, and esteem all Protestants as heretics? We must use Mr. Gally Knight's "if" and say, If, the Catholics retain the opinions of the Council of Trent? If, the Catholics call Protestants heretics? If, the Catholics publish their non-intercourse resolution? If, the Catholics persevere in their hostility to Protestants, no wrong is done to them, by, for ever excluding them, from any share in the legislature!!!

Mr. Gally Knight has most logically endeavoured to reduce his arguments to a dilemma, by saying, "I

have unshrinkingly probed all those tenets, which might be supposed to interfere with the ordinary transactions of life, and either we must allow that there is nothing in the creed of Catholics, to prevent them, from proving good citizens, and good neighbours, or we must put an end to all further discussion, by boldly declaring, that we neither do, nor ever will believe one syllable, that a Catholic utters." It would be right to drop all further discussion with such an arguer, for I will not call him, a reasoner. Mr. Knight's dilemma, must be tried to be retorted on himself, and he must be called on to prove, after the *probing* which he has *unshrinkingly* given to all their tenets, whether a Catholic believe, he can be absolved, by the Pope, or by his parish priest, from his sworn oath? If, an oath can be absolved, is that oath to be relied on? "*In the ordinary transactions of life,*" a Catholic, and a Protestant, a Turk, and a Pagan, may not utter a syllable of falsehood, but when oaths are not to be kept with heretics, when oaths to heretics, or to those reputed such, have been manifestly broken, what can Mr. Gally Knight, urge to a reputed heretic, to make him believe that the Catholic tenets are changed? What says the Pope? Does he not most positively avow, that the supreme pontiff, from his plenitude of power, cannot limit, or bind himself, and that no oath can restrain him? Has not a late encyclical letter from the Pope, on the distinctions between active, and passive oaths, and their being, both of them null and void, if the Church of Rome can be injured by them, been a part of those tenets, which, through inadvertence, has escaped Mr. Gally Knight's probe?

Mr. Gally Knight must allow me to repeat to him an expression, not *mal-a-propos* to his dilemma. It was written by the Marquis Riccardi, to the Grand Duke of Florence, whose minister he was, at Rome, in the Papacy

of Alexander VII. “*In fine, Serenissimo Signore! habiamo un Papa, chi non dici mei una parola di verita!*” “In short, your most serene highness! we have a Pope who does not tell me one word of truth!” If Popes utter falsehoods; if, Jesuits use expressions so ambiguous as to employ actual contrarieties; if, the dogmas of the Church of Rome be promulgated instead of the canons of Scripture; if, the Pope pretends to have authority, for acting as Christ’s vicar on earth; if, a Popish priest’s directions to his flock, be received by them from his altar, as the commands of God; if, innumerable practical evils result from the tenets of Popery, are Protestants doing the Catholics *any wrong*, in not confiding in them, in any scriptural, or political transactions? even “*in the common transactions of life.*”

What do we daily see? What insult have I not publicly sustained from the published falsehoods of a Popish priest, and a radical printer? My crime was, an attempt to enlighten the minds of my neighbours, the Roman Catholics, by the having printed “*five times in as many years,*” (as that printer said,) a sentiment which the priest “*would not believe;*” and which, even the radical printer himself, acknowledged to be “*most detestable.*” The public shall have it now a sixth time; and as often as I possibly can bring it forward, to shew the Papists, the danger of trusting their souls’ salvation to a Popish priest. I thought that I had copied this detestable sentiment from Milner’s “*End of Religious Controversy;*” but while publishing it, I acknowledged I had mislaid my notes. The sentiment itself pervades almost every page of Bishop Milner’s pernicious production, though the precise words are not in the third edition of it. The first is not to be procured. That multifarious writer has, however, copied the precise words, in some of his works; and his authority for so doing, shall be pointed out distinctly. The words of the priest, who volunteered a formidable attack on me,

and, at the same time, pretending, that I had invited it, are worthy of recording, as a beacon for the Popish community, teaching them to avoid persecution; and may serve as a demonstration to Protestants, that no reliance ought to be placed in the Popish priesthood. This priest says, "*I have had great intercourse with Catholic ecclesiastics, and the result is, the fullest conviction of my mind, that the Catholic religion, not only does not authorise persecution, to say nothing of your imputed EXECUTION, on account of heresy; but she regards such persecution, as a crime, and that she would require no other reason, for deposing a bishop from his office, than his avowal of such sentiments as you attribute to Dr. Milner. Till you mention the book and page, you copied the passage so exactly from, I will not believe its existence.*" Had this priest never heard of the holy inquisition? Had he never read of the different massacres of Heugonots, Protestants, and of whole populations in Savoy? Perhaps these were not persecutions in this priest's mind. But a subsequent letter of this ecclesiastical champion, will demonstrate the man. His printer, relying on this priest's veracity, thought he too might cut a figure in this affair, and, bully-like, made his set to, in these words: "*Much must be set down to exaggeration, much to a spirit of wilful falsehood.*" "*Was ever barefaced calumny supported, by such impotence and folly before?*" This printer's subsequent conduct, and productions in his Bristol Mercury, have proved him too contemptible for any gentleman's notice.

For the enlightening the minds of the Roman Catholics, for the rendering Protestants more clear-sighted, to the danger of admitting any persecutors into parliament, and even for the information of Mr. Gally Knight, I most urgently entreat them, regardless of my "*IMPOTENCY and folly,*" to peruse the note to the 29 verse of the 13th chap. of St. Matthew, in the Douay Bible, republished in Ireland, so lately as 1818, and sanctioned by

all the Popish prelates of that kingdom. That note declares most unequivocally, "THE GOOD MUST TOLERATE THE EVIL, WHEN IT IS SO STRONG, THAT IT CANNOT BE REDRESSED, WITHOUT DANGER, AND DISTURBANCE OF THE WHOLE CHURCH; AND COMMIT THE MATTER TO GOD'S JUDGMENT, IN THE LATTER DAY. OTHERWISE, WHERE ILL MEN, (BE THEY HERETICS, OR OTHER MALEFACTORS,) MAY BE PUNISHED, OR SUPPRESSED, WITHOUT DISTURBANCE AND HAZARD OF THE GOOD, THEY MAY, AND OUGHT, BY PUBLIC AUTHORITY, EITHER SPIRITUAL, OR TEMPORAL, TO BE CHASTISED, OR, EXECUTED.

The priest who has pretended such tenderness relative to persecution, such regard for his own personal feeling, and such sentiments of tolerance, has exhibited *his real sentiments*, in an epistle which appeared in the Bristol Mercury, dated December 2nd, 1828. It was addressed to a highly respected individual, who had been elected president of one of those societies, which annually demonstrate the high sense they hold of the munificent deeds of the late Edward Colston, by a peculiar commemoration of that great philanthropist's birth-day. This epistolary address, by its publicity, must be regarded rather, as an *avowed document* of the Popish opinions of Protestant *salvation*, than as a tirade against the gentleman to whom it was directed. He, very properly, has not thought it worthy of any reply. It, however, calls for public animadversion, at this crisis, on account of its substantial influence over the Popish community. Its being the production of a priest, gains for it, the approbation of his flock, from his priestly functions; and the same consideration, he was fully aware, would secure for himself, personally, perfect freedom from any gentleman's resentment, or hostile collision, whom he could, in such language, have addressed. As president of the Dolphin Society, this gentleman, after the dinner, in a strain of impressive eloquence, eulogised Colston's

great charities, and included, in that well deserved panegyric, the rational grounds, on which Colston had so strongly fenced, these several charitable institutions, against all or any other introduction, of the baneful weeds of Popery. The eloquence, the masculine sense, and the unbounded approbation of all the hearers, caused the substance of this address to be printed in *Felix Farley's Bristol Journal*. The Popish priest felt the force of the arguments, and, by a tirade which appeared in the *Bristol Mercury*, attempted, by personal abuse, and Jesuitical, and malignant aspersion, to bespatter arguments, which he could not, with any other weapons, encounter. This priest has recorded in the *Bristol Mercury*, in the usual style of that publication, that the impressive speech of this president, was "*a bootless display of bigotry, and dastardly misrepresentations.*" This priest, forsooth, could not, himself, be guilty of any sort of misrepresentation, by publishing, AS TRUTH, that "*This illiberal declamation was heard with disgust, by those, who have since bestowed upon it the degrading epithets it deserves, and, who, on every account, are entitled to look down upon you;*" (their president.) But this priest has overshot the mark he aimed at, by his insulting the entire society itself, collectively, as well as also by his attack on their president. This priest publishes; "*Not one seems to have given utterance to his better feelings, when the profession of them, would have been honourable, nor to have possessed the moral courage, to rise, and correct you.*" What would this morally courageous priest have done, had he been present, or had he the command of an inquisition.

So much attention should not have been *thrown away* upon this priest; but, that whatever he prints, has great force on the Romanists in Bristol; and that he has in this tirade, introduced *one sentiment*, dangerous both to the Roman Catholics, particularly, and, also; dangerous

to Protestants, generally. This sentiment is of the worst character, and as long as it shall remain a fixed Popish sentiment, or first principle, it must be universally injurious. This priest writes to the president: "WE BELIEVE YOUR SEPARATION FROM THE CATHOLIC CHURCH, TO HAVE BEEN UNWARRANTED, AND TO BE PERNICIOUS TO YOUR SOULS." This is a perfect continuation, but in subdued terms, of the cardinal of Lorraine's conclusive expression, at the Council of Trent: "CUNCTIS HÆRETICIS ANATHEMA," "*May all heretics be accursed!*"

Let the advocates for giving Roman Catholics power, read this priest's epistle, and this cardinal's conclusion, with serious reflection, and then pronounce a conscientious decision, regulated by these religious scruples, which modern liberality pronounces to be *antiquated*. The Anglican Church did not separate itself from the Romish Church, until long after that, the modern Roman Church, had separated herself, from the Church of Christ. The Pope, and the Popish priesthood, will deny that they have fallen off from the Church of Christ, but their every action proves it. The Established Church of England is, according to Scripture, and Mr. Gally Knight, most elegantly, has expressed her eulogy, by praising "*her very language, which adds a charm to the sacred precepts, which it conveys.*" This conveyance is in plain common English, and not in an unknown tongue.

Mr. Gally Knight, it is to be feared, is somewhat mistaken, where he says, "*Let us remember what many appear to forget, that all who bow to the name of Christ, are Christians.*" It is not bowing to a name, it is doing the will of Christ, which constitutes true Christianity. Even the Scripture declares, "*It is not all, who say, Lord, Lord, shall enter into the kingdom of heaven.*" I must repeat part of Mr. Knight's words, but for a different purpose, "*Let us remember what many appear to forget,*" and what our Lord, himself, has most explicitly declared, "*He that is not with me, is against me.*" x

The words, "*Catholic Church*," have occasioned many dreadful mistakes. Mr. Gally Knight appears to have fallen into a great error, by the note which he has quoted from "Klapath's Poland." The Catholic Church, there alluded to, is the universal Church of Christ, and at the period of time mentioned in it, Poland was purely a Protestant kingdom, which was about to give Papalists equal privileges with themselves as Protestants in the State. They did so ; and what have been the consequences ? The Papists were admitted. They subsequently acquired an ascendancy. They deprived the dissidents (the Protestants) of all their original rights. They first removed them from all places of trust. Finally, they exiled them. They even have deprived them of the freedom of their religious worship ; and Russia and Prussia, jointly, could not obtain from the intruders on the Polish Constitution, the just rights of the original proprietors ; nor yet freedom of religious worship. The great Frederick writes of the Empress of Russia : "*Elle demanda qu' on leur accordât, le libre exercice de leur religion, et qu' il pussent passer de charges, comme leur compatriotes.*" " She demanded that they may be granted the free exercise of their religion, and be permitted to fill offices in the state, as well as their fellow countrymen." Rome and Vienna resisted this fair demand, even if the original possession had not been their own. But the mistake arises in the supposition, that the Romish Church, is the Catholic Church. Whereas, on the contrary, it is a peculiar, persecuting, and unchristian-like Church.

St. Augustin has clearly defined what is the Catholic Church, in these words : "*Quod cultus ejus per omnes pene mundi terminos emanavit, Catholica vel universalis vocatur.*" " Because its worship (the Church of Christ's worship) has spread almost through the bounds of the world, it is called Catholic or universal." This does not, by any means, designate the Roman Church ; and the Catholic

Church, alluded to in that Polish decree, was one, decidedly, purely, Protestant, and distinct from the Roman Church. The decree, itself, was framed to give permission to Papists, and all Christians, to possess places of trust in Poland. The dismemberment of that kingdom ought to be a political lesson for other States. The words quoted from Klapath by Mr. Gally Knight, are, "*Not only those who adhere to the Catholic Church, (that is, Christ's Church, then the Established Church of Poland,) but all, be they who they will, so they be but Christians, shall enjoy, and for ever retain, equal privileges, rights, and liberties.*" The latter part of this enactment, proves, beyond all contradiction, that it was a pure christian, and not a Papal, act of legislation. It was framed in 1568, when Popery had scarce any footing in Poland. Do not the very words, "*enjoy, and for ever retain,*" convey the strongest reproach, and condemnation, on the Church of Rome, which has acted so ungratefully as to expel the original proprietors from their rights, and for having resisted the Russian and Prussian demand of even the free exercise of their religion. When it was asked, the Pope raised an outcry that *religion* was in danger. This outcry had a much stronger effect on the continent of Europe, than would the cry of "NO POPERY" now have in the British empire.

Mr. Gally Knight has endeavoured to catch the Duke of Wellington's particular notice, by a sort of military manœuvre in a political sentiment, he asks, "*Whether mankind would extol the general, who, because he will not hear of precaution, waits till his troops are surrounded, and, then, has only to lay down his arms.*" Mr. Gally Knight has set me the example of using a familiar metaphor, "There is no catching old soldiers with gingerbread." This general is too old a soldier, to be caught by such flimsy ideas. While at the head of the ministry, the Duke of Wellington will take care not to let himself

be surrounded, so as to be obliged to lay down his arms. The lieutenancy of Ireland, in 1828, will serve as a sufficient precaution for any minister of England, without Mr. Gally Knight's acting as a sort of Popish remembrancer, of the dangers of suffering high situations to be surrounded by Papists.

But Mr. Knight proceeds to a length beyond warrantable, when he asks, "*Does not every man in fact, feel a conviction in his own mind, that the concession must be made at no distant time?*" I have a firm conviction, in my mind, that it never "*must be made,*" for if it once be made, **IT MUST** be, as soon as possible, taken away again, or England will be reduced to the same political and religious situation as Poland. The Roman Catholics must not try to surround the Duke of Wellington with their troops, or they may find that his Grace is a downright soldier, and capable of using more potential weapons, than the arguments of us, insignificant pamphleteers. The king's prime minister, whoever he may be, will not surrender at discretion, the Protestant religion of this empire, to Papal supremacy.

Mr. Gally Knight's presumption is too glaring, and his advice too treasonable, when he recommends, what has been, as he thus states, "**HAS BEEN UNIFORMLY ADOPTED IN OTHER PROTESTANT COUNTRIES, BY DIRECT COMMUNICATION WITH THE COURT OF ROME.**" The Duke of Wellington may have read more of Polybius, than of polemic divinity. He may, perchance, however, have heard of the man of sin. If the Pope should be proved to be that man of sin, the prime minister of England could not approve of such a counsellor, and may, perhaps, be liable to an impeachment for "*a direct communication*" with that court, over which the man of sin is suspected to preside.

Mr. Gally Knight writes urgently, "*Let us go to the fountain-head, let us enter into the presence-chamber.*"

instead of waiting in the hall; let us negotiate with the power, whom, in spiritual and ecclesiastical affairs, Catholics acknowledge and obey." It was a pity that another imperative was not added to this energetic admonition. It would read delightfully, and be most gratifying to the supreme pontiff, and meet, probably, the approbation of all who "*acknowledge and obey*" the supreme pontiff. LET THE KING OF ENGLAND KISS THE POPE'S TOE. Instead, however, of performing any one of these pieces of advice, instead of either "*waiting in the hall,*" "*or entering into the presence-chamber,*" or yet submitting to the pompous ceremony of kissing the Pope's toe, suppose we wrote, Let the Papists of the British empire both "**ACKNOWLEDGE AND OBEY**" the laws of the realm!! If they will not do so voluntarily, let them be made do so, by some coercive power, as potent, by the hands of the British constitution, as can be done by the Pope's plenitude of power.

Mr. Gally Knight's logical arguments may be open to refutation in more points than one. He writes, "*Prussia affords us the opportunity of beholding what are the practical effects of complete emancipation.*" He had laid down, as his first position, that Prussia was an absolute government. Absolute power, and emancipation, are incongruous and inconsistent, and are as capable of being combined, as despotism, and restriction. But Mr. Gally Knight proves one memorable fact, and, by that proof, gives the British government, and all Protestants, a most important information and a most salutary admonition.

Mr. Knight writes, "**NO JESUIT HAS BEEN PERMITTED TO ENTER INTO THE PRUSSIAN TERRITORY.**" What does this Prussian prohibition teach mankind? or, rather, what sense of danger can there possibly be, which this Prussian prohibition does not convey, to the reflecting mind? Does it not betray

a perfect knowledge of the *Moneta Secreta* of the Jesuits? They deny the authority of any such book. The book, however, is extant : but its validity, or promulgation, are of no consequence. Like the book of signals for the British fleet, it is capable of conveying instructions to Jesuits, incomprehensible to all those who are not initiated into that order. Pope Clement XIV. had, in 1773, suppressed them, as had been supposed, for ever. Was that the real case? How could the French armies in 1794, have done them such mighty mischiefs, as they have complained of, if they had neither resources, nor existence? They had foreseen that event, and some of them had secured an asylum in England, in 1791, and had there taken the oaths of allegiance. They solemnly bound themselves not to meddle with county, or general politics. They do not appear publicly in any political transaction, but they privately intermeddle with all. They were restored by Pope Pius VII. to all their functions, publicly.

They deny every charge of crime, of which they have been accused, declaring, that every thing spoken, or written against them, has been *slander*, and *misrepresentation*. The Catholic nobility, and gentry, of the British empire, hold them in the greatest reverence, and respect. *They even extol them "as the friends of government, and of the country; friends of monarchy, friends of public tranquillity; friends of order and subordination; friends of religion; friends of morality; friends of letters."* See their works, see their progress, see their influence, see their numerous seminaries, see the Rev. Dr. Hussy, and his Maynooth scholars join the rebels as soon as the French landed at Ballina, see Stony Hurst, see Ireland, see the nunneries, see the new Popish chapels, sprouting up with magnificence all over the British dominions, see the appointments of churchwardens to these chapels, see

their congregations, see the late general election, see every public religious discussion, see every public political meeting!! You can see no Jesuit in any of these sights, perhaps, but they direct the popish proceedings in the entire.

Religion, religion, yes, religion, as Jesuits call it, is their watch-word, their passport, their purse, their inexhaustible mine, their pretence for every thing, their source of supply for every thing. The order of Jesuits has more power, than the holy alliance itself, and probably, may have secretly even its guidance, and direction. The mandate of the general of the Jesuits, is more imperative, more implicitly obeyed, and more sure of execution, than any firman of the grand Sultan's, or the decrees of any Christian monarchy, or republic whatsoever. Their general knows the talents, the assiduity, the perseverance, the propensities, the relative situations, of every Jesuit, in every part of the whole globe. Any disobedience of a Jesuit, to the commands of his superior, can never be forgiven; and while an inquisition exists, can be punished to a certainty. Every Jesuit is but a missionary, and must return, or be brought back to head quarters, at a moment's notice.

The general of the Jesuits can issue the most peremptory command. It must be obeyed, because every Jesuit knows, their general cannot, of himself, do a single deed, or give a single direction. The Jesuits mix with all sorts of society, but they have neither connexion, nor interest in any society, but their own. Father, mother, sister, brother, friend, acquaintance, even private property, no Jesuit must regard, or can possess, when the order of the Jesuits is concerned. Every Jesuit's private fortune, whether hereditary or incidental, the moment it is attained by the individual, becomes instantly the property of the order. *Vice versa*, the order supplies every Jesuit with the means for

every necessary concealment, every disguise, and every means which his situation can require, his duty demand, or even his gratification desire, when compatible with the general interests of the order.

Could the walls of the inquisitions, the convents, and the monasteries, speak, what relations should we not hear? Every Popish bishop, every Popish priest, though not admitted into the order of the Jesuits, must submit to them. If they dare to resist them, the decrees of the Council of Trent are enforced, the opposing parties are called, perhaps even inveigled, if necessary taken off by private force, to visit Rome, or any nearer place where there is an inquisition; which will teach them, for the residue of their days, or even, if the crime require it, there terminate their existence with torture. The holy infernal inquisition will, also, account for the implicit obedience, perseverance, and continuation of every Jesuit. They know its interior regulation, and, (as a Popish prelate has expressed it, "*I know the nature of persecution, (perhaps torture,) and shudder at its revival,*") having seen its effects on others, will undertake any thing to avoid its torments.

What will not a Jesuit attempt against man, when he will even write against, attempt to defame, or alter, even the very book of God. The Bishop of Siga, so lately as 1824, has called the bible, "*a fatal book.*" This bishop's publication at that period, is in part worthy of repetition, as it will explain fully that writer's political, as well as his religious sentiments; and having been published at Bath, must have great weight with the Roman Catholic nobility, and gentry, of England. "*From the time that an English sovereign broke the enclosure of the Christian sheepfold, the people of England, who, for so many ages, had not known what religious divisions meant, became like a flock of sheep let loose, and abandoned by their shepherd.*" "*So numerous are her sects (the Church of*

England,) now become, that they probably outnumber the years, of her existence." This Bishop of Siga supposes every cause of England's separation from the Church of Rome, to have originated from the perusal of the Bible; for he says, "*how gladly now would the discarded bishops of the Church of England, have taken from the people, THAT FATAL BOOK, in which all these discoveries had been made.*" Is there neither "*slander, nor misrepresentation,*" in this bishop's assertion?

Before we return to the Jesuits, of whom perhaps this very bishop may be one, the people of England should rightly appreciate his estimation of their church, and at this important crisis, may even take a lesson from it. The Bishop of Siga writes, "*The church of England was always a sickly child, and would have inevitably died in her infancy, had not her present state nursed her with incessant solicitude, and guarded her with unremitting attention. Her old age requires no less care than her infancy, and affords less hope, that care can be long availing. No wonder then, that her children are in despair, and oppose, with so much violence, the removal of those supports, which are all but too little for the decrepid object of their anxiety.*" The Church of England, and the people of England, are not ungrateful, and will, it is hoped, be both thankful for, and mindful of, this bishop's statement. His candour almost frees him from the suspicion of being a Jesuit.

Each Jesuit must prepare, every eight days, to forward his communications to his appointed place. Thus, every thing passing in the whole world, reaches Rome. The general of the Jesuits, is elected by the society, who first swear to choose him only, whom they believe to be most worthy of that office. He can even then do nothing of himself. He can only command, but these imperative and irresistible commands are well known, to be the result of the decision, of his deeply-instructed four appointed counsellors.

This stupendous order, this wondrous society, these courageous defenders of Popery, these miscalled clerks of Jesus, can no more be excluded from the territories of Prussia, than can the light of the sun itself. Not indeed, that Jesuits are to be regarded as rays of light, but, on the contrary, as dense veils, to prevent the operations of light.

When all the crowned heads of Christendom, combined for the total and perpetual abolition of the order, when the very Pope himself, pretended that, *he too*, dreaded their power, and declared that the order of the Jesuits was actually suppressed; when this fact was apparently performed, by the full sanction of a promulgated bull; when the immense revenues of the order, were no longer received by them, in any conspicuous manner, did they not secretly exist? Did they not silently progress? Did they not clandestinely flourish? Has not the order been revived with full powers, by the last Pope? Had they not their generals at their head, during their apparent suppression? When Pope Pius VII. died, he, who had revived their order, by another bull, revoking the bull of his predecessor, who had suppressed them, did not the Jesuits place their own general, Della Genga, in that pontifical chair, which is supposed to give its possessor a supremacy over the whole earth, and even procure for him, the impious title of Christ's vicar? Does not this Della Genga, the Jesuits' late general, now as Pope, claim not only plenitude of power on earth, but also potency in heaven? Can a mandate of the king of Prussia, affect, what the combined power of Christendom could not accomplish?

The motto which the Jesuits have so cunningly selected for themselves, "*ad majoram Dei gloriam.*" "For the greater glory of God," is more than a counterbalance to the power of any, or all the potentates

of Europe. It has been most happily chosen. Its signification of being for the greater glory of God, will eventually prove true!! Whatever human ingenuity could invent, for the secret conduct, the advancement, and the permanency of this wonderful order, under every variety of circumstances, under every sublunary clime, under every transition of political vicissitude, has been thought of, has been arranged, and has been guarded against. Their more than telegraphic communications, evade all discovery. Their insinuating progress is irresistible. Their resources are boundless, and inconceivable. Their wiles are incomprehensible, and are visible by the effects, whilst the means pursued, are invisible. Their learning is of the very primeist quality. Wherever superlative abilities are discernible, they contrive to have the possessor, gained over to their cause, and initiated into their order.

No difficulties can impede them. No hazards can terrify them. No iniquity, whatsoever, can, for a moment, retard them, when they are informed, the performance is for "*the greater glory of God.*" That also seems to preclude every sense of remorse, and hinderance to any future machinations. Execution of one project, seems to paralyse all scruples of conscience, and gives an increase of energy for new ones. All their works, all their purposes, and all their wickednesses, as they are bound to believe, must commence, and terminate, for "*the greater glory of God.*" By this motto, solely, they have surmounted difficulties, otherwise invincible. It has required centuries to bring their machinations to maturity. They, at length, have brought them to perfect ripeness, and now as rapid a rottenness will ensue, "for the greater glory of God." These sure precautions which they had taken against all human resistance, can no longer serve them. Their persevering opposition to the commands of the Deity, will destroy them. Their formation, continua-

tion, and destruction, God will make manifest to his glory.

The Jesuits had planted the tree of infidelity. They had laid both the roots and the branches of this pernicious tree in every soil, where it could grow. They have cultivated it with all the fostering care which Satan could teach them. They have succeeded to a certain extent. They have so steeped the consciences of their votaries in the oblivion of any future rewards, or punishments, as to make them almost doubt of the very existence of the Deity. Whatever human gratification could require, they have contrived to attain, and bestow, to forward the growth of infidelity. On it alone, they have depended for prosperity, and perpetuity. Satan has deceived them; he has blinded their eyes. Every success which they have had, every project they have undertaken, every step they have advanced, every cruelty they have caused to be perpetrated, have, all, truly tended to the greater glory of God. The victims of their various barbarities have terminated their sufferings, probably in God's glory. God will, by them, and on them, still manifest his greater glory. Satan and the Jesuits must both yield to the inspired book of God.

What Horace once wrote may now be applied to the Jesuits, "*Quo quo scelesti fuitis*," "Whither, oh whither, do ye rush, ye wicked men!" The Jesuits know, right well, all their weak points, and have, as far as possible, defended them from attack. Where they are most vulnerable, and where they thought themselves the most secure, "*The greater glory of God*" will yet be the very cause of their final destruction on earth.

Their open attack on the Bible, will be their downfall. Every effort they have hitherto made to blunt its force, has brightened the splendour, and increased in sharpness, the edge of that sword, which will finally cut them off. It is, indeed, a two-edged sword; it cuts two ways, and

when the Jesuits pronounced all their deeds to be for the greater glory of God, they were not conscious that, by that very motto, they were, in truth, arming the Jesuits against the Jesuits. "*Suis et ipsa Roma viribus ruil.*" "And Rome herself shall fall by her own forces."

Both the Pope, and the Jesuits, know that it is the Bible, which will destroy their state. Common danger has united them into most uncommon friends. The Pope commands the Jesuits. The Jesuits direct the Pope, and endeavour to prevent his doing himself, or them, any injury. The Jesuits thus command their commander. The Pope usurps universal, and supreme authority. The Jesuits uphold and strain that authority, to the utmost stretch, and "*plenitude of power.*" The Pope, by their instrumentality, reaches every part of the known world. They extend their own sway, by the adoption of his name. The Pope dares not think of opposing the Jesuits. He is well aware that they possess that "*Aqua Tophana,*" "Water of Hell," of which they can so manage, and administer, the irresistible dose, as that death shall, in defiance of every antidote, ensue at any given period, from five minutes, to twenty years. Constant experience has given the Jesuits a precision in its use, unknown to all but themselves. As certain a poison as is their Aqua Tophana to others, so certain a poison to themselves is the knowledge of the Bible, when made universally familiar to those, whom the Popish priesthood now call the people.

When this inspired book shall be read with a right spirit, Popery falls. Like the tree of knowledge, in Paradise, which our first parents so much admired, and, though forbidden, did finally eat of, so the Bible is represented to the Papists, by the Pope, and "*his experienced rowers.*" They both acknowledge it bears precious fruit, but it must not be tasted, lest it might be both devoured, and digested. They guard against the

very perusal of that book, not by an angel, with a flaming sword, but with an imaginary, and traditional fiery gulph, or flaming purgatory, standing, as they threaten, for ever open, to torture, burn, and purge, the souls of all, whom the Pope may please to send thither, retain there, or liberate from thence. However, the Revelations of St. John have declared the downfall of Popery; and the Bible of God cannot lie.

This pamphlet, such as it is, does not aim at any hypocritical conciliation between Papists, and Protestants. It has a much higher object: the instruction of those Papists, who are totally unacquainted with their dangers; and the enlightenment of Protestants, who have hitherto supposed all religions equally good. "*Both parties are before the judges.*"

Mr. Gally Knight informs us, in his description of the present state of Prussia: "*No where are Protestants and Catholics seen dwelling together in more harmony. They marry, and intermarry.*" I will quote no more from Mr. Gally Knight. If this be true, it only will prove, that the Prussians pay no regard to the letters of Pope Pius VII. the last Pope. Do the Papists live in harmony in Ireland, and Great Britain, with their Protestant fellow-subjects? If they do not, why do they not? Because the Irish and British Papists, are more devoted to their religion, and more submissive to the Popes, than are the Prussians. The Papists of the British empire feel the force, *and acknowledge the power of him,*" who assumes universal supremacy. Simancha, by order of the Court of Rome, published a prohibition of such marriages, and intermarriages, in these words, as the authorised secretary of Pope Gregory XIII. and his Vatican Council: "*Quinetiam uxor Catholica, viro hæretico debitum reddere non tenetur.*" "Moreover, a Catholic wife is not bound to observe any duty to an heretic husband." Pope Pius, in our own day, prohibits such Prussian, and all other

marriages, and intermarriages, by the following condemnation of them : “ *Les memes lois, qui l'ont porté à défendre aux chretiens, de se marrier avec les infideles, l'ont aussi determiné à prohiber les noces SACRILEGES des Catholiques avec les heretiques. Aussi nous devons etre amerement affliges de trouver des Catholiques epris d'une passion si CRIMINELLE, que de ne pas avoir en horreur, et de ne pas se faire un devoir, de s'abstenir de ces unions DETESTABLES.* ” “ The same laws which have been framed, forbidding Christians intermarrying with infidels, have likewise decreed the prohibition of the SACRILIGIOUS marriages, of Catholics with heretics. We are likewise grievously afflicted, to find, that any Catholics, should be so impressed by a CRIMINAL passion, as not to hold in abhorrence, and as not to make it a point of duty, to abstain from such DETESTABLE marriages.” Here is one, were there not several others, a perpetual barrier, against any *sincere conciliation* between true Papists, and staunch Protestants.

To conclude : it is only necessary to repeat to the Popery advocates, of every rank, that, the Pope's bull, the degrees of the entire Popish Hierarchy, or of any national council, cannot countervail the decrees of that Council of Trent. While the decrees of that wicked council, shall remain in force, Popery cannot change. — Nothing, but the Bible, can destroy Popery. Nothing can alter the decrees of the Council of Trent, but the celebration of another council, to be really a *general council*, where other divines, than the Pope's own, can give their voices. Until the Church of Rome shall become reformed in her tenets, and in her discipline, she must be opposed, and resisted, by all, who regard the Bible, as the Book of God.

Individual happiness, and national prosperity, will be found to depend on religious security. Man may form schemes, but God will not be mocked, and their schemes will fail, if they be contrary to true religion. Why was not Jerusalem rebuilt? Did not the emperor Julian make several attempts to do it? — Julian was an apostate from Christianity. Henry IV. of France apostatized from the true religion. What was his fate? Louis XIV. perjured himself. His broken arm, and dreadful fistula, demonstrated what were his private diseases, and personal sufferings? What did the people of France undergo at that time, and since? . . . The crimes of former princes brought on events, which fell heavy on Louis XVI. and that nation, called great, has been punished in its population, beyond calculation. Our own Charles I. lost his head, by following Popish councils, and our James II. lost his throne, from pursuing similar advice. Germany has published her hundred grievances, all originating in the evils of Popery.

What unparalleled cruelties did not the poor Indians in South America undergo, from the Spaniards introducing among them, Popery, and persecution, instead of the religion of Christ? Has it not been, is it not still called, at Rome, "THE GLORIOUS ENTERPRIZE," to restore and establish the Romish religion in Great Britain? Treason, and folly, are terms insufficient to bestow on any Britons, who can act in conjunction, with those persons who would achieve, if possible, what they think, "A GLORIOUS ENTERPRIZE." Infidelity to God, and madness, downright madness, are the terms to be applied to any men who can lend themselves to such a dreadful crime. Mischief may be done from ignorance. Ignorance cannot be pleaded, when the mischief is clearly pointed out. Treason can be punished by law, and the welfare of society, has shewn us the necessity, of having places of security against the dangers arising from madness. All who are traitors to their God, must hereafter be accountable for their treason.

Station, rank, power, politics, expedients, and ultimate designs, are not excuses to be even thought of, as mitigative of the penalties to be inflicted. READ. "*Jesus said, For judgment I am come into the world, that they which see not, might see; and that they which see, might be made blind. And some of the Pharisees which were with him, heard these words, and said unto him, Are we blind also? Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth.*"

